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THE
LUTHERAN QUARTERLY

CONDUCTED BY

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THE LUTHERAN QUARTERLY.

OCTOBER 1923.

ARTICLE I.

THE VALUE OF THE OBSERVANCE OF CHURCH YEAR.

BY REV. FREDERICK G. GOTWALD, D.D.

There are many points in common between all who observe the Christian Year, whether they be Greek or Armenian, Roman, Anglican or Lutheran. And yet there are interesting distinctions and differences. For example, in the eastern church the Christian Year begins with the fast preparatory to Easter, while with the western church the year begins on the fourth Sunday before Christmas.

So, in the western Church usages differ as between the Roman and Protestant divisions, and, again, between the two main and original representatives of Protestants, the Lutheran and Anglican.

The Roman adheres closely and rigidly to its ancient usages. The Lutheran and the Anglican (after a Protestant manner) make the ancient usages conform to present needs. The Anglican practice is distinguished by greater order and more elaborate observances; the Lutheran by less uniformity and regularity, on account of the divisions between the German States.

All, however, as originally suggested, have much in common. In all, the different seasons, Sundays and

feasts, have special Gospels and Epistles, special Collects and Sequences, special Psalms and Introits, together with proper colors for the altar cloths and vestments.

Our first word would be concerning the principle which actuated our Reformers in the retention of the church year. They "changed only those customs which were contradictory to Scripture and admitted only those feasts and days which are based upon Scripture and separated from common days by a gospel fact." They distinguished between the use and the abuse of the system. They simply aimed to purify, reform and renew the church and all her right and ancient usages.

Luther says: "Especially should all keep Christmas. Circumcision, Epiphany, the Easter festival, Ascension and Pentecost, un-Christian legends and songs which have been affixed to them being done away." In this view Melancthon concurred.

In the Augsburg Confession they say, (Article XV.): "Concerning ecclesiastical rites our churches teach that those rightly are to be observed which may be observed without sin, and are profitable for tranquility and good order in the Church." In Article XXVI.: "Among us, in large part, the ancient rites are diligently observed. For it is a calumnious falsehood, that all the ceremonies, all the things instituted of old, are abolished in our churches."

Guericke, the Church historian, says: "The Evangelical Lutheran Church retains every undoubtedly ancient festival." But, in doing so, let us also remember that she thoroughly rejected all the unscriptural and superstitious abuses which grew up about this venerable institution of the Christian Year. Saints' days and festivals were being commanded daily, so that the labor of the common people was interrupted and they grew idle and immoral. Besides, the people grew into the idea that they earned merit before God by the mere keeping of the feasts prescribed by the Church. Such and many other abuses are condemned in our confessions. And instead of these perversions and errors, the Reformers re-

stored the Year of the Ancient Church, simple, consistent and time-honored.

The old order and the pericopes were retained, many of the feasts were dropped, and the whole was conformed to the foundation plan of the gospels, the great features of which were the great facts in the life of our Lord. The Reformers laid all stress upon the Word, and denied that sanctity inhered in special days, except, as "the Word of God, in the order of its living events, sanctified them." In this way and by this Scriptural standard, we find restored to us the Church Year in its purity. "Thus," says Kliefoth, one of our ablest liturgiologists, "through her acknowledgment of the sacramentalness of the word of God, our Church was led to the right acknowledgment and use, not only of the service, but also of the Church Year, and was not (like the Reformed branch) so unfortunate as to wreck the whole Church Year, but rather restored it, according to its original idea, and its sound arrangement."

Let us now notice this Church Year in detail.

The Church Year is divided into two parts, according as the epistles and gospels form two series which may be distinguished as doctrinal and practical. The first part extends from Advent to Trinity and is designed to commemorate the life of Christ on earth in its historic order; that is, His Incarnation, Nativity, Circumcision, Epiphany; His Baptism, Fasting and Temptation; His Agony, His Cross, His Death, His Burial; His Resurrection, His Ascension, and the Mission of the Holy Spirit. The object of the Scripture lessons in this period is to remind us of the benefit which we receive from God the Father through the mediation and atonement of God the Son and through the ministration of God the Holy Ghost. Hence, it properly concludes with Holy Trinity Sunday.

In the second part, from Trinity to Advent, the portions of Scripture are, largely, miracles and parables; selected with the view of instructing us to order our lives after Christ's example.

Thus the complete cycle is made up, half, and first,

doctrinal, then half, and naturally so, practical outworkings. Both roots and fruits.

During the Advent Season, the four weeks preceding Christmas, the Church celebrates the three-fold coming of Christ: (1) His lowly coming in the flesh—Matthew 21:4; (2) His spiritual and daily coming into the hearts of the pious—John 14:23; and (3) His glorious coming in judgment—Matthew 24:30. So that most properly it is observed not merely as an introduction to the Christmas festival, but more especially as the "introduction for the whole Church Year, in whose successive parts the coming of our Lord in flesh to His work, the coming of our Lord to His Church, and the future coming of the Lord to judgment is declared." During Advent season the altars are clothed in violet, typical of a time of Christian sobriety and preparation.

Then follows the "dear, lovely feast of the holy birth of our Lord Jesus Christ," as Luther calls the Christmas festival. On this glad day, with joy and thanksgiving, the church militant joins the heavenly hosts in the Gloria in Excelsis and with shepherds and wise men and saints of all ages surrounds the manger wherein lies the incarnate Son of God in swaddling clothes. The nativity of Christ has thus been celebrated since the fourth century.

Next comes the feast of the circumcision of our Lord, on January first, commemorating the active obedience of Jesus Christ to the law, in the fulfilment of a perfect righteousness, the liberty of the Christian in the abrogation of the old rite, and the lessons and greetings for the new year.

On January 6th occurs the feast of the Epiphany, the earliest of the so-called Christmas festivals. It is referred to by Clement of Alexandria in 200; and by Chrysostom it is spoken of as an old and leading festival of the Asiatic Church. In the west this great feast can be first traced in the middle of the fourth century. The design of it is to show our gratitude to God for admitting the Gentiles to those religious privileges which had been confined to the Jews. In such privileges, certainly, we

of the Gentiles should particularly rejoice. In the Epiphany there are really three Epiphanies or manifestations of our Saviour. The first is the one recorded in Luke 3, for which the day had sometimes been called the feast of the three Kings; the second is the manifestation of his glory and divinity when, in Cana of Galilee, the water, in the presence of its maker, blushed into wine. All of these are set forth in the Scriptures appointed for this day.

Then ensue the six Sundays of the Epiphany season whereby are set forth His real humanity; His divine nature; His early miracles; and last, His transfiguration. This last gospel is peculiar to the Lutheran Church's pericopes.

But the minds and hearts are now called away from the brightness and joy of the Advent; from the brilliance and triumph of His early manifestations; from the hopes and prospects of His early ministry; and we now look forward, amidst the gathering clouds of opposition, to the denial and desertion, darkness and death of Calvary. Lent is now upon us. The sorrowful experiences of our suffering Saviour are now to possess our hearts. We are to accompany Him to the feast in Jerusalem; be with Him in His last encounters with His relentless enemies; commune with Him in his last supper; witness His excruciating agony in Gethsemane; stand with Him before tribunal and Sanhedrin; help bear His cross as He wearily ascends the place of the skull; weep with the faithful women at the base of the cruel cross; contemplate Him there transfixed between earth and heaven, there having been lifted up to draw all men unto Him; there breathing forth messages of forgiveness and love, until, with a loud groan, His life goes out. To the contemplation of all this the Lenten season induces us, and more! It tells us the cause of all this anguish. It presents in resistless power the estimate of the world's sin for which He must thus suffer. It demonstrates the matchless love of God in thus sending His only-begotten Son; and of the Saviour in thus enduring infinite pain

and disgraceful death that we might enjoy His infinite salvation and glorious immortality thereby. It thus moves us irresistibly to humiliation and fasting, to prayer and self-denial, to true faith and love, to a loving friendship in His sufferings and a keen and lively appreciation of His coming resurrection.

This Lenten fast originally continued for only forty hours, but, in course of time, other days were added, until in the eighth century the fast was observed during forty days. It thus agrees in length with other periods of sorrow and abstinence, for example: the rain of the deluge; the twice repeated fast of Moses; the fast of Elijah; the space of repentance allowed the Ninevites; and the fast of our Saviour. It is called Lent from the Anglo-Saxon, *lencten*, spring. It begins with Ash Wednesday; so-called, from the ceremony described by Gratian, in which the Bishop put ashes and sack-cloth on the heads of those admitted to penance. It concluded with the Great Week, or Holy Week in which the catechumens are examined and confirmed, the passion history repeated and preached upon in daily services, the Holy Communion administered especially to the newly confirmed, Good Friday, with altar clothed in black, observed with great and yet hopeful solemnity. Good Friday has thus been celebrated from the very first ages of Christianity.

Thus His Church is brought forward to the joy of Easter, with a heart sincerely penitent, intelligently grateful and expectantly joyous. Then comes the chief of the festivals, the climax of the year, Easter Day, of which John Keble sings:

"Oh! day of days! shall hearts set free
No 'minstrel rapture' find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays.

"Enthroned in thy sovereign sphere
Thou sheddest thy light on all the year;
Sundays by thee more glorious break,
An Easter day in every week.

"And week days, following in their train,
The fulness of thy blessings gain,
Till all, both resting and employ
Be one Lord's day of holy joy."

Now everything is gladness. The churches resound with the mighty rapture of the Resurrection. Everywhere flowers and signs of life are seen. The altar is now adorned with white, like the tomb on the Resurrection morning. Immortality is now assured! The grave is now bereft of sting and power, and the risen Lord leads forth His Church with quickened hopes and into grander victories. Forty days of after-Easter joy and reassurance now follow, until the day of our Lord's ascension, when, as King of Glory the everlasting doors opened wide to receive Him back into heavenly glory. This Festival of the Ascension has been observed from the very beginning of Christianity and appropriately concludes the work of the historic Christ. Now comes the week of expectation, that anxious period in which they tarried at Jerusalem earnestly expecting the promised Comforter. He comes on Pentecost. We call the day Whit-Sunday, Wit-Sunday or Wisdom Sunday, in commemoration of the wondrous gifts bestowed on the Apostles. The Jewish Pentecost, it will be remembered, "celebrated the giving of the law on Sinai, fifty days after the Passover, so, after the same interval from the true Passover, when Christ was offered for us, the Holy Ghost was given to the Church." Thus the Christian Church was born into human history and Whit-Sunday is its birthday. Red is the color of the day as signifying the cloven tongues of fire. Thus, with the Festival celebrating the outpouring of the Holy Ghost, the doctrinal portion of the Christian Year is concluded.

The remainder of the year is the Trinity season.

Trinity Sunday does not rest upon one distinct fact in the Church's history, so that it is not surprising that there is no sure sign of its observance before the tenth century. It is dedicated to "the Holy Trinity and the undivided unity." The remainder of the Church Year, the Sundays after Trinity, is the application to human lives of the facts commemorated in the doctrinal part, just as the present is the dispensation in which the Holy Spirit takes of the things of Christ and shows them unto us in His Church. The Gospels are selected from the parables and miracles and conversations of our Lord, and the Epistles are a series of exhortations to the practice of Christian virtues, taken chiefly from St. Paul's writings.

These now are the general seasons and chief festivals of the cycle of the Christian Year, briefly outlined. Besides, there are minor festivals; for example, the Annunciation, Purification and Visitation of Mary; St. John the Baptist's Day; St. Michael's Day; and Reformation Day, now being more and more observed.

Such, then, is a meagre delineation of the course of the Christian Year and the import of its seasons. Much more might be said to further indicate the striking appropriateness of the various lections which would fill in with better finish what, necessarily, is here only outlined in the rough. Suffice it to say that there are five Cardinal Festivals; celebrating, respectively, His Birth, His Death, His Resurrection, His Ascension, His Comforter's Coming. About these five major features the whole system revolves. Their observance our Church has, for years, recommended, for to celebrate these properly is to observe the Christian Year worthily and to profess the Christian faith sufficiently, for these five facts fix immovably the whole Christian system.

Our next effort will be to establish some of the pre-eminent merits which can be suggested for the plan of the Christian Year, and, so, for its universal observance. These merits I find to be of at least three kinds: Historical, Scriptural and Practical.

Its *historical* merits are both striking and weighty.

First: The Christian Year binds us with intimate bonds to the Old Jewish Year, and ever reminds us of the unity of that divine purpose which came through the latter to its successful consummation in the former. For certainly no one will claim a mere coincidence in the striking fact that Easter and Whit-Sunday of the new are the Passover and the Pentecost of the old. Memories both tender and valuable attach to the fact that our Lord, consistent Jew that He was, observed all the Jewish feasts most faithfully, and, further, that He saw fit to link His new dispensation in its two chief festivals to the old, which He had so steadfastly honored and observed. It is not an important indication to us of His abiding desire regarding the observance of those well-established features which the Christian Year emphasizes? The objection that because we do not know exactly whether the days we observe are the correct ones does not hold as to Easter, Good Friday, Ascension Day or Pentecost, as these four can all be identified by their relation to the Jewish year. Dr. Schaff testifies: "As early as the second century we find them universally and without opposition observed, and this gives strong presumptive evidence of their existence in the Apostolic Age."

Second: The Christian Year stands like a mighty monument to the triumph of the Christian faith over pagan and barbarian peoples. By gradual changes and accommodating processes the Christian festivals superseded the cherished usages of the people whom Christianity conquered. For it was the wise policy of the Christian bishops and missionaries to adopt and Christianize the feasts which had a firm hold on the popular life, whenever that was possible. Thus, the Church gained greatly, although contaminated temporarily, by making the very customs of those peoples the teachers of Christian truth. This was repeatedly done with Egyptian, Roman and German usages, so that these festivals, like old battle-flags, have not only their inherent

value as symbols, but the accrued prestige which comes from victories represented.

Third: But, especially, has this system the merit of keeping us in agreement with the Ancient Church. "The great feasts date from the earliest ages, and new feasts are the natural outcome of Christian life; so that practically the Christian Year commemorates the history of which the Christian Church, to-day, is the product." St. Paul kept Pentecost with the Gentile Christians of Ephesus; spent Easter of 58 at Philippi, and then hurried on to keep Pentecost at Jerusalem, Acts 20:16. Polycarp testified in 160 that he had kept the Christian Passover, Easter, with St. John. Easter has been observed on the Sunday after spring full moon ever since the Council of Nicaea, 325. So by innumerable authorities, it could be shown that this venerable system has come to us through the ages—the gradual development of the life of the Church in those times. It thus perpetuates the bond of visible unity between all believers, and gives us all the assurance and reverence that come from such ancient observances. And we need not hesitate to accept it because it comes to us through the corruptions of the Mediaeval Church, any more than we reject the Apostles' Creed or the Word and Sacraments. It rather acts as a bond of unity, venerable and universal, between all believers whether Eastern or Roman or Protestant. How thrilling, therefore, to feel that in this usage we are in unison with the Apostles themselves!

We shall now consider the *scriptural* merits of the system. These we regard as far more important than any mere historical prestige acquired by venerable use. Indeed, the Christian Year finds its greatest value, as well as its greatest claim on our regard, in its thorough scripturalness. For, after all, the Christian Year is nothing more nor less than the pericopes appointed to be read. These lections make the days what they are and their absence would make invalid any observance of times or days. The Christian Year, like the Christian Creeds, is only valuable as it rests on the Word of God as

its basis. But, better yet, this scriptural element is Christo-centric. While there is a general connection between it and the old Jewish pericopes observed by Christ and His apostles, just as our cultus is the child of that of the synagogue, in which Christ worshipped, yet its whole aim and tendency under the blessing of the Holy Ghost is to take of the things of Christ and show them to the world. This is the Church's prime mission, to thus make known to the world the inspired record day after day and Sunday after Sunday; and depend on the Holy Spirit to honor and bless the truth thus sown.

Take, for instance, that splendid series of the pericopes running from Advent to Trinity, constituting the doctrinal or festival half of the year. Herein are contained all those doctrinal facts which are the fundamental sources from which we derive all our doctrinal bearings. That series of facts, if faithfully believed and preached, will preserve the Church against every heresy from within and every errorist from without. It is a complete, full, rotund presentation of the essentials in the wonderful scheme of grace. So, also, through the balance of the year are these vital doctrines applied to the lives of men, with especial force in St. Paul's epistles during the Trinity season.

Thus we see that as the pericopes are the center and essence of the Christian Year, so Jesus Christ in His mediatorial mission and work is the heart and vital centre of these time-honored lections.

Notice now, finally, some of the *practical* merits of the Christian Church Year.

First, it unifies nature and grace. "It blesses the passing seasons in His name. It compels the planet on which He was crucified to mark in its vast orbit the successive stages of His Messiahship from Advent in meekness to His final Advent in glory." It thus gives Him lordship over nature, and instead of secularizing the church cycle, it spiritualizes the entire order and process of natural things. Thus, year after year, especially on the mind of childhood, the impression of Christ the

King and Lord over the year of grace as well as of nature becomes most valuable in influencing that mind to His service.

As Ahlfelt beautifully puts it: "As the earth moves round the sun, so the Church moves round the sun of divine grace; so she travels through the sacred history of the Saviour. Her spring is the lovely season of Christmas and Epiphany, when Christ is born. Her summer is the season of heat and the passion time of Jesus Christ. And her harvest and autumn are the Whitsuntide days when the Holy Spirit is poured out on the disciples, and when in the long, lovely Trinity Sundays one kind after another of the gifts of the triune God is borne into the granary of the heart."

Then, its presentation of a comprehensive and symmetrical view of Scripture is of immense practical value. For instance, under Cranmer's arrangement of the pericopes and daily lessons, in every year, the entire Old Testament, except the strictly ritual sections of the Pentateuch, was read through once, the New Testament three times, and the Psalter twelve times. Its arrangement thus guarantees variety and at the same time continuity and entirety in scriptural presentation. It presents in its cycle the full-orbed, symmetrical and complete system of Christian truth. It thus obviates the possibility of a hobbyist or sensationalist in the pulpit. It assures the people that in the course of a proper season they shall receive every phase of this many-sided scriptural system; that no single phase or fact or doctrine shall be exalted to the disparagement or neglect of the many others, equally important. It plainly and regularly presents the great facts of the Gospel, always emphasizing the sacramental or Godward features of Scripture and worship rather than the morbid and subjective human elements so often much emphasized in these times. It early acquaints the young with scripture doctrine and history, so that, when grown, they will not be guilty of such conspicuous ignorance as that shown, recently, by a certain U. S. Senator, who moved an adjournment of

that venerable and intelligent body from Ash Wednesday until the following Monday, "so as," he thoughtfully suggested, "not to be in session over Good Friday." Every year thus becomes an educational course and by enabling the individual to compare himself with the Scripture's standard from season to season, and from year to year, it is eminently conducive to the production of a sound, rotund, conservative, spiritual growth.

Again, the observance of the Christian Year would be a decided step towards the unification of the Christian Church. Already it is observed by three-fourths of Christendom and with no prospect, however remote, of its discontinuance. With those, therefore, who do not observe it, we must look for a move towards union on this basis. Thus, instead of a comparatively recently adopted observance of an inconvenient week of prayer and fasting in January, why not observe the time-honored Holy Lenten season or at least the historic week of the Passion, as a time wealthy in sacred associations and eminently practical as a fitting climax to the church's winter activities? Instead of the often inappropriate International Series of Lessons for our Sunday Schools, which, for example, a year or two ago, placed the Christmas lesson in midsummer; the Y. M. C. A., the Y. P. S. C. E., and sundry other series of topics for our various meetings, which ignore the great Christian festivals and adopt an irresponsible and arbitrary order of lessons, instead of these, why not unite on a system of pericopes or scripture selections which are historically consistent, rational in arrangement, and ecumenical, both in time and extent, in their past and present observance?

The well-known Congregationalist, Dr. Washington Gladden, in his splendid work on "The Christian Pastor," has some important words on the value and appropriateness of utilizing the lessons of the Lenten season. He says: "Is not this observance (the Lenten Season services) on the whole, a salutary one? Is it not well to concentrate our thought and desire in this manner, upon the things that so deeply concern our peace?"

Might not all the churches appropriately choose this season, or some portion of it for daily service? There seems to be some tendency in this direction, and it may well be encouraged." "A period favorable to special religious services," says an experienced pastor, (Rev. Chas. H. Richards) "is the Lenten Season. The attention of men is more readily arrested then; there are fewer diversions to distract their thoughts when once turned to these momentous questions and the sacred and touching events in the life of our Saviour which are associated with the observance of this season make it a particularly fitting and impressive time for evangelistic meetings. The very days speak of penitence, of consecration, and of grateful devotion to Christ." And the same weighty reasons might be urged for the observance of the Christian Year as a whole, as well as for the Lenten portion of it. It has been quite well demonstrated that Christendom will never unite on any Puritanic basis of obliteration. But why should it not agree on a basis so historic, so positive and so scriptural as the observance of the Christian Year? May such agreement speedily come!

Again, there is great practical advantage to both people and preacher in the year's observance. It protects the people by its constant insisting upon the great central facts of the Christian faith, and guarantees to them the presentation of such fundamental Scripture truth as vitally affects their spiritual life and growth. To the preacher himself its advantages are many and weighty. But on this point let Bishop Brooks speak to the preachers. "Look at the way the pulpit teaches. I venture to say that there is nothing so unreasonable in any other branch of teaching. You are a minister and you are to instruct these people in the truths of God. All the vast range of God's revelation and of man's duty is open to you. And how do you proceed? If you are like most ministers there is no order, no progress, no consecutive purpose in your teaching. You never begin at the beginning and proceed to the end of a course of or-

derly instruction. No other instruction ever was so given. No hearer has the least idea as he goes to your church, what you will preach to him about that day. He cannot get ready for your teaching. It is this observance of the Church Year to which we owe so much as a help to the orderliness of our preaching. It still leaves the largest liberty. It is no bondage within which any man is hampered. But the great procession of the year, sacred to our best instincts, with the accumulated reverence of ages, leads those who walk in it, at least once every year, past all the great Christian facts, and however careless or selfish be the preacher, will not leave it in his power to keep them from his people. The Church Year, too, preserves the personality of our religion. It is concrete and picturesque. The historical Jesus is forever there. It lays each life continually down beside the perfect life, that it may see at once its imperfection and its hope."

In concluding this plea we urge the observance of the Christian Year universally because we have found that, (1) It is historically warranted; (2) It is educational in principle; and (3) It is conservative and salutary in all respects. And it is being observed more and more universally from year to year. There seems to be a widespread renaissance in this regard. Repeated and increasing pleas are heard for its observance, coming from sources hitherto hostile. May we hope to see, in our day, this splendid and venerable system observed as extensively as that Gospel is preached which is its center and life.

Ascension Day, 1923.

York, Pa

ARTICLE II.

THE FIRST LUTHERAN WORLD CONVENTION.

BY PROFESSOR ABDEL ROSS WENTZ, PH.D., D.D.

The First Lutheran World Convention has passed into history. It was held at Eisenach, Germany, August 19-25, 1923. It was a notable event. In the perspective of another century it will probably appear as the most important event in the history of the Lutheran Church since the days of the Reformation itself.

PRELIMINARIES.

This gathering of Lutherans from all the world had long been in preparation. We are living in an age of larger units. For more than a decade movements in every sphere of human activity have been tending in the direction of international organization. Even before the close of the great World War the idea of a world federation of the Lutheran Churches had been pondered by several individuals in America. The first public suggestion for such a gathering was made by the European Commission of the National Lutheran Council in its report to the Council in 1919. The Council then recommended the idea to its constituent Church bodies and at the same time appointed a committee to draft tentative plans and to enter into negotiations with the Lutherans of Europe through the chairman of the European Commission. The general bodies of Lutherans in America, as they met in 1920, acted favorably on the proposition.

In the spring of the next year a plan for an international convention was drafted and laid before the two general Lutheran organizations in Europe,—the Lutherische Bund and the Allgemeine Evangelisch-Lutherische Konferenz. The plan met with the approval of those bodies and a joint committee came into existence, consist-

ing of representatives of the Allgemeine Konferenz and of the National Council, the representatives of the Bund holding a purely advisory relation to the committee.

By the end of that year, 1921, the tentative plans had been thoroughly worked out. They were drafted by the American Committee and transmitted to the European Committee where they were approved with modifications. The American Committee pressed for an early meeting and suggested the summer of 1922 as a proper time. It also urged that the meeting be held in some country that had been neutral during the war, suggesting either Switzerland or Holland. At a meeting of the joint committee in the spring of 1922, however, it was decided that the convention must be postponed until 1923 and that on account of economic necessity it should be held at Eisenach. It soon became clear that in view of the progressive depreciation of the German mark if the convention were to be held in Holland or Switzerland or any of the Scandinavian lands it would be economically impossible for representatives from the central or east European nations to attend. So Eisenach was agreed upon as the meeting-place.

During the summer of 1922 the program for the convention was agreed upon, all the plans were completed, and the call was issued. The National Council then felt that it had fulfilled its duty in the matter, and it was left to the general bodies to select their delegates and carry on the work of the convention. Those bodies that had agreed to send delegates then appointed members of a new American Committee that co-operated with the European Committee in arranging the details of the great gathering. In this way the First Lutheran World Convention came into being.

CONSTITUENCY.

When the official roll of the Convention was called at Eisenach 151 delegates responded to their names. They came from twenty-two nations as follows: The United

States, Canada, France, Denmark, Sweden, Norway, Holland, Finland, Esthonia, Latvia, Poland, Germany, Czecho-Slovakia, Jugo-Slavia, Roumania, Russia, Hungary, Austria, India, China, Australia and the South African Republic. Spain was also represented in the personal greetings of Theodore Fliedner. This list indicates how universal was the interest in the Convention.

From America there were official delegates from every general body except Missouri. The American delegates numbered seventeen, but because of their initiative and enterprise they exercised an influence out of all proportion to their numbers. From the Augustana Synod came President G. A. Brandelle, D.D., Prof. S. J. Sebelius, D.D., and Pastor M. Stolpe, D.D. From the Iowa Synod came Prof. M. Reu, D.D., and Pastor J. Moehl. From the Joint Synod of Ohio came Vice President C. C. Hein, D.D., and Pastor W. von Fischer. From the Norwegian Lutheran Church came President H. G. Stub, D.D. From the United Lutheran Church came President F. H. Knubel, D.D., LL.D., Rev. F. F. Fry, D.D., Prof. E. Hoffmann, D.D., Prof. C. M. Jacobs, D.D., Mr. E. Clarence Miller, LL.D., Prof. J. A. Morehead, D.D., Prof. J. L. Neve, D.D., Prof. A. G. Voigt, D.D., and Prof. A. R. Wentz, Ph.D., D.D. The Icelandic and the United Danish Synods were co-operating but not represented by delegates. The combined baptized membership of these American Synods is about 2,500,000 souls.

The European delegates, owing to a continental principle of their polity concerning the election of persons to international organizations, were "designated" by the European Committee on Arrangements. Authoritative representation was secured by naming men recognized through their positions as archbishop, bishops, superintendents, professors in universities, rectors of institutions and leaders of organized activities to which they had been formally chosen. Altogether it is estimated that 81 millions of Lutherans were officially or unofficially represented in the Convention. The number of delegates was purposely kept small in order to promote

the possibility of personal contacts and thus to provide for the free exchange of information and ideas on matters of general interest.

OUTWARD CIRCUMSTANCES.

It had been clearly specified by the joint Committee on Arrangements and distinctly agreed upon by those participating in the Convention that there should be no discussion whatever or even mention of national or political questions. It was felt that this was absolutely necessary in view of the varied constituency of the Convention in order to guarantee the peace of its sessions. The stipulation was observed with fine scruple. Nevertheless, the economic and political background of the Convention was so serious as to increase greatly the deep earnestness of its sessions.

During the ten days preceding the opening session the economic situation in Germany had become critically acute. There had been a very rapid decline in the value of the mark. There had been a change in the chancellorship from Cuno to Stresemann. There had been a number of communistic uprisings and a determined effort, fortunately unsuccessful, to provoke a "general strike." These circumstances had their effect on the delegates. The rapid decline in the value of the mark worked a distinct hardship for many of them. They observed the inability of the common people, who constitute the very back-bone of Lutheranism, to procure food of the kind necessary for proper nourishment. They saw everywhere the anxiety for the future and the deep discouragement as to the welfare of their country, their Church, and their children. Only spiritual and ecclesiastical affairs were dealt with at the Convention. The program was followed with the utmost fidelity and no questions of politics or nationalism were allowed to be raised. Nevertheless there was an earnest attitude towards God and the promises of Christ, a deep solemnity and an intense spirit of prayer that were clearly in-

creased by the outward circumstances surrounding the Convention. Men were humbled into testimony of first principles, and there was many an expression of profound confidence in the Savior's will. This disposition to seek refuge in God alone had much to do with the practical plans undertaken by the Convention.

PROCEEDINGS.

A volume containing the full proceedings of the Convention will soon be published in English. We can name here only a few of the most important items.

The opening meeting was held on Sunday evening, August 19th. The large old St. George's Church was the place of this first gathering. Probably 2,500 people were assembled and hundreds could not gain admission. President Stub, of the Norwegian Lutheran Church of America, preached a fitting sermon. It was with deep sincerity that the great congregation sang "A Mighty Fortress Is Our **God**"

On Monday the Convention held its first "Open Session." The **Bishop of Saxony**, Ihmels, who was chairman of the Committee on Arrangements, presided, and the program consisted of brief addresses of greeting from different countries, a welcome to Eisenach by the town's Buergermeister, and of a recital of four years of relief work among Lutherans of war-impoveryished countries. (It is recorded that \$2,275,661.29 in money and 2,497,791 pounds of clothing were distributed.) In this recital, delivered by Dr. J. A. Morehead, it became evident that widespread suffering had revealed ties of fellowship among constituencies of the Church of the Augsburg Confession in 22 countries. Dr. Morehead in his first formal address pointed out reasons for continued and closer affiliations and co-operation. Late in the afternoon, the delegates and the people went, despite a heavy rain, to the Wartburg and listened to addresses by Bishop Ihmels and Professor C. M. Jacobs. The asso-

ciations of early Lutheranism were an influence at this historic spot.

On Tuesday morning the Convention organized by electing Bishop Ihmels permanent chairman. They chose three secretaries (American, German, and Scandinavian) adopted rules of procedure, and authorized two committees—one on Resolutions and the second on Organization, instructing them to report at a later session. Then Bishop Ihmels presented to the delegates an analysis of the Ecumenical Elements of Lutheranism. Bishop Gummerus of Finland followed him and several delegates spoke in addition.

On Wednesday, Professor Jorgensen of Copenhagen University, set forth in a brilliant address the Confessional principles of Lutheranism with delegate Professor Sebelius of Augustana Seminary first in the discussions.

On Thursday, President F. H. Knubel of New York, read a notable paper on Christian Unity, treating the theme assigned him by a careful exegetical (interpretory) study of Paul's epistle to the Ephesians.

On Friday, Dr. C. C. Hein of the Joint Synod of Ohio discussed problems involved in the Church's care of immigrants. Consideration of mission fields was also given at this session, Dr. Per Pehrsson of Sweden, and Dr. Paul, of Leipsig, reading scholarly papers on the subject.

ACTIONS.

The formal program of discussions having been completed, President Ihmels called for the report of the Committees, the one On Resolutions speaking first. They called favorable attention to Dr. Morehead's suggestions, to the desirability of every section of the Church having freedom to do foreign mission work and offered a brief doctrinal basis as follows:

REPORT OF COMMITTEE ON RESOLUTIONS.

"The Lutheran World Convention acknowledges the

Holy Scriptures of the Old and New Testaments as the only source and the infallible norm (standard, test) of all church teaching and practice: and

"It sees in the Lutheran Confessions, especially in the Unaltered Augsburg Confession and Luther's Small Catechism a pure exposition of the Word of God."

These doctrinal resolutions are not to be considered as new or additional. They assert the present attitude of loyalty to those principles which declare our doctrine and practice to be evangelic, not the product of hierarchical decisions nor of human rationalizing. The resolutions received unanimous affirmation.

REPORT OF COMMITTEE ON ORGANIZATION.

The Committee on Organization reported as follows, the Convention adopting the recommendations.

1. This World Convention hereby establishes
 - (a) The large Standing Committee (Reference and Representation).
 - (b) The Executive Committee of Six.
2. To the Committee of Six is assigned continuation of convention business. In particular
 - (a) To prepare for a future World Convention.
 - (b) It shall give consideration to and make recommendations for (1) the general ministry of serving love (Liebestätigkeit), (2) the duty to migrants from Lutheran groups (Diasporapflege), (3) the emergencies of Foreign Mission operations of the Lutheran Church of the world, its objectives lying in the conserving and developing of a harmonious co-operation in relation to the above named activities. This committee shall also apply itself to the performance of the other tasks which were stated in the address of Dr. J. A. Morehead (Proceedings of first Open Session, August 20th, World Convention).
 - (c) The Executive Committee shall voice the attitude of the whole Lutheran Church when it is necessary or for grave reasons desirable.
3. Until the next Lutheran World Convention, the

following gentlemen are designated to constitute the Executive Committee of six: Dr. Ihmels of Leipzig, Germany, Dr. Jorgensen of Copenhagen, Denmark, Dr. Morehead of North America, Dr. Lars Boe of North America, Dr. Freiherr von Pechmann of Munich, Germany, Dr. Rundgren of Sweden.

(Note: These designations indicate, an American, a Northern European and a Central European grouping of Lutherans).

4. The Executive Committee is instructed to organize itself as quickly as possible: the various items of activity recommended by the Convention shall be taken over by it.

5. The large Committee is established as an intermediary group between the Executive Committee of Six and all the churches participating in the World Convention of 1923 together with such other additional Lutheran groups as have established or shall establish autonomy and desire to enter into vital connection with the World Convention. Its membership shall consist of:

(a) Not less than seven nor more than ten from North America.

(b) Not less than seven nor more than ten from Germany.

(c) Three from Sweden.

(d) Two each from Denmark, Norway, Finland.

(e) One from each other nation participating.

In countries where there is more than one established Church, or where within one ecclesiastical organization groups developed by nationalism have been formed, each such group shall be entitled to representation.

(Poland for example has two constituencies, one Polish, the other German).

Bishop Dr. Ihmels and Professor Dr. Morehead are authorized to establish the roll of the Larger Committee and to communicate official notice of the membership to the appointees.

7. Both the Larger Committee and the Executive Committee are authorized to fill vacancies occurring be-

tween meetings of the World Convention by co-option.

The report of the Committee on Organization was adopted in full. The same day the Executive Committee held a meeting and chose Dr. John A. Morehead, Executive Director of the National Lutheran Council as its President.

These actions by the Convention are in the nature of recommendations. They become binding only when the constituent groups approve the resolutions agreed upon by their several delegates. In view of the great harmony of the delegates in reaching these conclusions and their deep earnestness and their deep conviction of the guidance of the Holy Spirit in their deliberations, it would seem to be an obvious responsibility of the Lutheran Churches in all lands to ratify the organization, to support it in its work and to thank God that the prayers for unity have been heard and answered in such a large measure. This will stamp the First Lutheran World Convention as the most epochal forward step for the Christianization of the world that has ever been taken by the Lutheran Church. This is clear not only from the organization formed by the Convention in adopting the report of the Committee on Organization but also from a consideration of those "other tasks" suggested by Dr. Morehead and made definite objectives of the world organization. These are as follows:

HOW WE MAY FURTHER HELP ONE ANOTHER.

1. By a good confession, not merely in the re-affirmation of "the truth once delivered to the saints," but also by the effective application of the truth to every spiritual problem of all times. Every good confession, whether by individual groups in different countries or by Lutheran world forces through a common mouthpiece, will strengthen every part of the Church in loyalty to the Savior. On the basis of a common good confession, which expresses existing unity in faith, a program of practical helpfulness is both possible and desirable.

2. By the interchange of gifts, for all have not the same endowment. The exchange of official visitors by Church bodies in different countries will promote good understanding and increase the sum of common knowledge, as will the exchange of professors of church institutions. A central bureau for the collection and distribution of significant church news to the Lutheran press of the world would do a service helpful to all alike. Such a bureau could also promote the exchange of literature narrating the experience of the Church, under different conditions, as to methods of organizations, worship, Christian work, finance, and other phases of its life. Lutheran forces in the world need to have accurate uniform statistics. In every age, the achievements of theological science need to be made known fully to theologians of the Church in every part of the world for the defense and propagation of the faith.

3. After the prostration of war, many sections of old Church organizations find themselves severed from the mother Churches and confined within new national boundaries. Without new forms of government to meet new conditions, deprived of material resources, lacking pastors and the schools to train them, often without the means to care for their widows, orphans, and old people, these small groups of Lutherans scattered throughout many nations of Europe have been as sheep among the wolves of opposing forces. By the blessings of God and the devotion of His people in these lands, much has already been accomplished toward the reconstruction of these Churches. But is not an unusual opportunity thus offered to the stronger Lutheran Churches, moved by love of the brethren and of Christ's kingdom, to find some common and efficient way to "support the weak?"

4. Conditions resulting from the war are issuing in enormous waves of immigration. Is not some central Lutheran agency necessary in order to make the best possible provision for the continued spiritual care of those who go to the untried conditions of strange lands?

5. Churches having unity in the faith, although dwel-

ling in different countries, by joining hands in the work of publishing the Gospel in non-Christian lands, can with God's blessing accomplish more for the conversion of the heathen.

6. By the establishment of an efficient central agency, much confusion may be avoided and the gifts of God's people in the Lutheran Churches of the world may be more wisely and helpfully applied, both for those of the household of faith and for all men, in the emergencies of war, famine, pestilence, fire, flood, earthquake, or other great calamities. Thus may the disciples of the Lord give a true witness to Him and to the divine character of His Church by deeds of love and mercy.

7. When misunderstandings or differences arise between Lutheran groups in the same or in different countries, has not the Christian brotherly love of world Lutheranism a mission of peacemaking to the warring ones of the same household of faith? "Blessed are the peacemakers, for they shall inherit the kingdom of God."

Out of an experience of nearly five years among Lutheran brethren of many races and nations, the above ways are suggested by which those having unity in faith may more effectively help one another. Other thoughts of sympathy, understanding and helpfulness, created by God's spirit and the divine flame of Christian brotherly love, throng our hearts."

GENERAL IMPRESSIONS.

Our general impressions therefore may be summarized in the words with which the writer of these lines addressed the final session of the Convention in St. George's Church in Eisenach:

"1. The distinct impression that the Convention by the grace of God has achieved success. Beyond the most sanguine hopes of those in whose hearts the idea of a Lutheran World Convention was born, beyond the most delightful dreams of those who have labored for years at the preparations for the Convention, and beyond the fondest expectations of the great multitude of those who have been praying these days for the prosperity of the

Church of the Reformation—the first Ecumenical Council of the Lutheran Church has been a success. In the number of those who accepted the invitation to attend the convention, in the high degree of unanimity with which the appointed delegates were permitted to be present in person, in the devout spirit that characterized our services of worship, in the high grade of scholarship and churchmanship that characterized the prepared addresses of the Convention, in the many personal contacts that were formed and in the general spirit of brotherly love and Christian fellowship that prevailed throughout, and in the high significance of the practical conclusions reached in this afternoon's session—the first Ecumenical Council of the Lutheran Church has been a distinct success. For this we lift our hearts in sincere gratitude to God and pledge anew our loyalty and our energy to the great Head of the Church, our Lord Jesus Christ.

"2. The distinct impression of the manifold character of the Lutheran Church. From many lands we came, and with many tongues. So that the Convention itself set forth in very concrete form the ecumenical character of Lutheranism, even before the excellent address of the Convention President on that subject. Varied as the nations of earth themselves, varied as the clouds that from day to day passed over this beautiful city in which we were met, but stable as the hills that are crowned by the Wartburg, our sitting down together at the Convention table and our daily deliberation in common on these themes so vital to our faith gave forceful expression to the truth that the sun never sets upon Lutheran soil, that around the globe there stretches a glorious belt of Lutheranism, and that wherever there are human beings capable of worshipping God, irrespective of their race or language or color, there the Lutheran Church may flourish.

"3. The distinct impression of the essential unity of the Lutheran Church. That such a representative gathering of Lutherans from all lands, setting forth so concretely the manifold character of the Lutheran Church, representing such a variety of church govern-

ment and embodying genuine differences of opinion on questions of practice, could sit for five days and in brotherly love discuss the common problems of Lutheranism and together plan for the future prosperity and extension of the Lutheran faith, was possible only because beneath the superficial and external differences there is genuine unity of spirit. This essential unity of Lutherans in all lands was profoundly felt throughout the Convention and more than once filled our hearts with songs of praise. This essential unity of the Lutheran Churches throughout the world, so manifest during the past week, is far more important than any external union of those Churches. It rests primarily upon our common faith in Christ as our Saviour, our common acceptance of the Bible as God's Word and the only infallible rule of faith and practice, and upon our common acceptance of the confessions of the Church.

"4. The distinct impression that a glorious future lies before our Lutheran Church. Not the smallest element in the success of the Convention that has just closed must be seen in the fact that the Convention did not rest with a consideration of abstract themes but definitely addressed itself to practical problems and so directed its eyes to the future. The resolutions that were adopted with such a high degree of unanimity at the business session to-day gave assurance that the first Lutheran World Convention shall not be the last one. Henceforth the Lutheran Church of the world will be able to speak as a unit. The strength of the whole will be made the strength of each several part. Many of us go away from this first Lutheran World Convention with high hopes that what has here been done is really the beginning of a new period in the history of the Evangelical Lutheran Church. In millions of hearts that hope will find an echo, and millions of prayers will ascend to the throne of grace that these hopes may be realized and that the Lutheran Church with all her glorious history may through this first Lutheran World Convention be granted a still more glorious future."

Gettysburg, Pa.

ARTICLE III.

THE MOUNT OF THE BEATITUDES AND THE AREOPAGUS.

BY PROF. E. F. BARTHOLEMEW, D.D.

It is the purpose of this paper to contrast the Sermon on the Mount with the teachings of Greek Philosophy, or the Philosophy of Christ with pagan philosophy, or Christ with the Greek Philosophers.

Two mounts are here contrasted. We wish to speak of the doctrines, achievements, and influences which have gone forth respectively from these two mounts—the forces which were generated and marshalled—the influences which have gone out from these radiating centers upon the world's history; upon human life; upon the physical, mental, moral and spiritual development of mankind; upon the industrial progress of the world; upon the history of civilization; upon the achievements of human thought.

The Mount of the Beatitudes means the mountain on which Christ delivered His discourse recorded in the fifth, sixth, and seventh chapters of St. Matthew's gospel.

The Areopagus was a rocky hill in Athens, situated immediately to the west of the Acropolis. It was the "Mars Hill" where St. Paul delivered his famous speech recorded in the seventeenth chapter of Acts. We are told here that St. Paul encountered certain philosophers of the Epicureans and of the Stoics, who brought him to Aeropagus that he might give an account of the new doctrine he was preaching. "Then Paul stood up in the midst of Mars' Hill, and said, 'Ye men of Athens, etc.'"

The presence of St. Paul at the Areopagus has a profound significance. "It was," as one remarks, "a grand climacteric in the life of humanity, an epoch in the moral and religious history of the world. It marked the con-

summation of a periodic dispensation, and it opened a new era in that wonderful progression through which an over-ruling Providence is carrying the human race." At the Areopagus the Apostle brought Christianity into contact with Grecian philosophy at the very moment of its exhaustion, when, after ages of unwearied effort it had become conscious of its weakness and its comparative failure. When Paul "the apostle of the Gentiles" stood up before the Areopagus to deliver his great address, he set the teachings of the Sermon on the Mount side by side with the teachings of the Academy whose master spirit was Plato the great apostle of human reason.

The court of the Areopagus was an open space on the highest summit of the hill, where the judges sat in the open air, on rude benches of stone, hewn out of the solid rock.

By the Areopagus was commonly meant the sovereign tribunal or council of elders which held its sittings on this hill from unrecorded antiquity. It always retained the highest reputation for dignity, justice and wisdom. It was a court of justice, the supreme court of the Athenians, and it was much more. It was also a council. Its functions were at once religious, political, and judicial. The scope of its action was thus much wider than that of the supreme court of the present day, extending not only to jurisprudence and to a general censorship of all affairs of state, but even to the supervision of education.

We may think of the Areopagus as standing for the highest wisdom and representing the profoundest philosophy of the Greek world, as summarizing the culture and the arts of Greek life—these are all represented here and speak through the judicial deliverances of the court. It stands for the highest and greatest things which the Greek mind had attained to by processes of speculative thought and reasoning. The character of the court would be at any time what Greek philosophy could make

it, incorporating and reflecting the best there was of its kind.

The Areopagus represents the accumulated heritage of the best efforts of Greek philosophy and culture. The judges who presided over that court formed their judicial opinions according to the principles and laws developed by leading philosophers and wise men of the Greek nation in all preceding time.

These two eminences, Mars Hill and the Mount stand for two cultures in the western world, each sums up what is most truly characteristic and most valuable in them respectively; the one is a system of teachings founded on the institutions of human reason; the other is a gospel of grace founded on the wisdom of God and adapted to human needs. What element of value have these two cultures? How does the one compare with the other? What does the world owe to them respectively?

For the sake of comparison, we wish to view each of these systems from the standpoint of philosophy. Such a mode of procedure may seem questionable, but it is the only fair way of comparing them. Greek culture is essentially a philosophy, while Christianity is fundamentally a scheme of human redemption. Looking at them in this way they could not be compared; we must select aspects which are comparable. While Christianity is essentially a scheme of redemption, it can also be regarded from the viewpoint of a philosophy.

In their outward form and in their method, Christ's teachings perhaps do not seem like a philosophy; they seem rather just a series of the simplest and commonest statements of human experience, and yet they really are the profoundest and the greatest philosophy of life in all the world. If philosophy is a search after first causes and ultimate principles, then where else in all the writings of the sages is to be found such apprehension and statement of first causes and ultimate principles in human life, in human things, in human history? Christ teaches as one having authority, as one who speaks from first source; His teachings go to the bottom of things,

they open principles that are really first and ultimate, because there is nothing beyond and the reason does not ask for further reasons,—they formulate with absolute simplicity and clearness the wisdom both of time and of eternity, of matter and of spirit, of earth and of heaven.

Christ's philosophy is the true wisdom of the ages, of the nature of things, of those eternal principles which in their cosmic co-ordination constitute the moral order of the universe. His philosophy brings to light the unity of the heart and of reason in their deepest roots, the voice of one is recognized as the voice of the other, and the authority of one is co-ordinate with that of the other. His philosophy appeals to all people. There are truths in it so simple that the unlearned can understand them and there are depths so profound that the learned are not able to fathom them. In his system the theoretical is reduced to the practical, the abstract is given a concrete setting.

It is not customary to speak of the teachings of Christ as a philosophy, doubtless because they are exclusively regarded as a religion. To some it may seem even sacrilegious to speak of Christ's teachings as a philosophy. But we think this prejudice is ill-founded. Surely the sacredness of these teachings is in no way impaired by the comparison; on the contrary, their true characteristics, their value to humanity as a power of salvation, their high excellence as a system of thought on which to erect those institutions of church, society and state that collectively constitute the best civilization known to history, are brought more clearly to the apprehension of men and their appreciation on the part of all classes is greatly heightened. To regard these teachings as philosophy is no disrespect to the teacher as the Son of God, and no degradation of them as an inspired revelation.

Whether we consider these teachings in relation to their contents or the manner in which they are given, or the end which they served, we are fully justified in treating them as a philosophy. There is a suggestive analogy between the manner of Christ's teachings and that of the

Greek philosophers. When we think of Socrates as the central figure of a group of devoted pupils who eagerly listen to every word that falls from the lips of the teacher, who commit his sayings to writing, and who afterwards develop his teachings into distinct systems and draw to themselves other disciples; when we think of Plato assembling his disciples in the gardens of the Academy and instructing them in the wisdom of the world of idea; when we think of the school of the Peripatetics following their illustrious founder and teacher Aristotle in his walks through the Lyceum, noting with the utmost care every word and precept that proceeded out of the mouth of their master as he walked and talked in the midst of them. When we recall these scenes and transactions of the ancient philosophers we cannot help being impressed with the similarity which these schools bear to that other school where Christ is the Master and the apostles are the learners, where the disciples follow the teacher day after day for three years as He walks up and down through the land, where the Master by parable and familiar conversation teaches His disciples the principles of the kingdom of heaven and instructs them in the wisdom that pertains to the world of spirit and of eternity.

In this comparative study of Christian and pagan philosophy, we shall confine ourselves, on the part of the former, to Christ's teachings contained in the Sermon on the Mount, and, on the part of the latter, mainly to the teachings of Plato as typical of the best that pagan philosophy contains. It serves our purpose best to set forth, first some of the excellences of Greek philosophy in general.

The chief points of excellence in the civilization of the Greeks are strikingly obvious, and may be briefly summarized as follows: "High perfection of the intellect and imagination; a wonderful freedom and activity of body and mind, developed in trade, and colonization, in military achievement and in subtle dialectics; a striking love of the beautiful, revealing itself in their sculpture and architecture, in the free music of their prose and the

graceful movement of their poetry; a quickness of perception, a dignity of demeanor, a refinement of taste, a delicacy of moral sense, and a high degree of reverence for the divine in nature and humanity; a ripe and all-pervading culture which has made Athens a synonym for all that is greatest and best in the genius of man, so that literature in its most flourishing periods, has rekindled its torch at her altars, and art has looked back to the age of Pericles for the purest models."

Without doubt the philosophy of Plato must be considered the mightiest and most permanent monument ever erected by unassisted human thought, and so, of all the systems of Greek philosophy, is the only one worthy to be compared with the teachings of the Sermon on the Mount. We can assure ourselves of its inherent greatness and its importance in the history of human thought by calling to mind its influence on the leaders of thought. In the words of Archer Butler, "Platonism is immortal because its principles are immortal in the human intellect and heart. After captivating the serene reason of Cicero, after receiving the strong tincture of Oriental infusions yet maintaining itself undestroyed in the schools of Alexandria, after supplying language to the mystic interpretations of Origen and the aspiring affections of Augustine, it disappears to rise unmutated in the fifteenth and sixteenth centuries; it possesses half the south of Europe, it encourages the speculations of Descartes, it fills and animates the whole capacious mind of Leibnitz, it affects the tone of theological exposition in every Christian country;—and, outriding the storm of the ultra sensationalism of France, it finally reappears in the Critique of the Pure Reason of Kant' ("Ancient Philosophy", Vol. 2, p. 9).

We naturally ask what is the secret of the greatness and power of Platonism? This leads us to an analysis of its teachings. Some see in Platonism simply Christianity in disguise. They insist that Plato was an earlier "Commissioned Apostle of the Gentiles." Nearly all the Christian fathers believed that the Platonic phi-

losophy was derived from the Hebrew scriptures. This belief is positively advocated by Justin Martyr, Clement, of Alexandria, Eusebius, Augustine and others. Numenius, cited by Clement, said, "What is Plato but Moses in the dialect of Attica"?

These views do not appear well grounded; they rest on mere suppositions and somewhat extravagant imaginations. It is unwise and altogether unnecessary thus to confound the teachings of these two systems; there are other and better ways to explain the similarities between them. The greatness of the Platonic teachings is inherent in themselves and has not been derived from a foreign source. They are the culmination of a long line of philosophic thought going back to the earliest Greek philosophers and probably beyond them to oriental philosophers. Platonism is a natural development of antecedent principles which at various times found recognition in the minds of deep-thinking men. It has great merits of its own and does not need to borrow from Christian sources.

It may be as Augustine, Origen, Jerome, Eusebius and Clement affirmed, that Plato wrote by immediate inspiration, that Christ himself revealed his doctrines to Plato. Who shall say that such was not the case? Such a supposition seems more plausible than that Plato borrowed his doctrines from Christian teachers. It may be that God employed Plato and Socrates and other pagan teachers as instruments for the communication of a message to their people and nation very much in the same way as He employed the prophets to deliver messages to the people of Israel.

But this is also only a supposition, and it is hardly consistent with the true philosophical method to regard it in any other light. We must fall back on what we actually know about the case. We must think of Plato as the high priest of reason, as one untaught by any supernatural teacher. He looked profoundly into his own heart, and what a wondrous vision he saw! "He saw reflected in the human reason the divine, and caught

from the mysterious caverns of the soul dim echoes of another world. No other uninspired teacher has so deeply and so firmly laid the foundation of our system of spiritual truth, as over against materialism. Plato, once for all, and on a foundation which remains unshaken, refuted the principles of skepticism in every age." The fundamental principles of Platonism are founded on eternal truth, and are themselves the foundation stones on which has been erected the superstructure of modern rationalistic thought.

Platonism easily resolves itself into a few fundamental ideas, which have the simplicity and grandeur of essential truth. The principal character of humanity is the gift of reason. The rationality of man is his essential attribute, and the perfection of man must consist in the development of his rationality.

We are impressed with the eminently ethical character of the Platonic philosophy. Its ultimate object is the purification of the soul. Its tendency is to rationalize morals and to moralize reason. With him philosophy is only another name for religion; it is the love of perfect wisdom; and perfect wisdom and perfect goodness are identical. The perfectly Good is God Himself; philosophy, then, is the love of God. The spirit of his philosophy is the contemplation of the Absolute and eternal good; this spirit pervades all, unites all, governs all. His whole system is "one vast scheme of moral discipline, directed to the purification of the rational element in man, and its fundamental principle is the aspiration after perfection." (Butler).

The Platonic doctrine of the human soul is worthy of special note. His conception of the soul's destiny is possessed of peculiar grandeur. The soul does not belong here, this is not its native place, its home; everything which would lead the diviner element of man to content itself with these transient apparitions is but an ingenious illusion. The spirituality of the soul is affirmed and defended with great vigor and clearness. The soul is also immortal and eternal in its nature.

On account of pride the soul suffered a fall and a degradation, something very similar to the Christian doctrine of sin. He argued that the soul of man in its fallen state is afflicted with a wasting malady. Injustice is the worst of spiritual maladies. By injustice he means a lack of perfect proportionality of all the internal elements of the soul, a general disintegration of soul-life, which is about equivalent to the biblical idea of sin. Yet notwithstanding this deadly disease, experience proves that it is unable to make the soul cease to exist.

There are also serious defects, and our treatment of the subject would be partial and uncritical if it did not mention these.

The Platonic state, as outlined in *The Republic* is certainly a most remarkable piece of constructive ideal commonwealth philosophy. Apart from its Utopian character, it embodies some vicious principles which if actually applied would work destruction on any state in every period of the world's history. The doctrine of the state destroys all individuality and converts the citizen into a mere machine of the public will, and kills out all impulse to personal excellence. With his aristocratic bearing Plato hated democracy as the worst of all forms of government. It is a dangerous fallacy that all men are equal. The masses are not fit to rule; only a few are endowed with the capacity for governing. The best form of administration is monarchical. The state is everything; the individual is nothing. All individual distinctions are to be sacrificed to the good of the state. There is no private right of property; property belongs not to the citizen but to the state.

Agreeing with this doctrine of the state, is the Platonic scheme of social life. There is worked out an ingenious social machinery for producing the right kind of citizens. Children are the property of the state, and the state must have a voice in the matter of bringing children into existence. Domestic and family relations are to be ignored. The increase of the state is to be provided for on the same principles as farmers provide for the

increase and improvement of stock. A community of wives is to exist. No man is to have wife or children of his own. The state must regulate all matters pertaining to the propagation and education of the race. When a child is born it must be examined and its fitness for survival pronounced upon by an officer of the state. If the child is found to be not physically strong or in anyway imperfect it should be put out of the way in the most humane manner. In all cases children are to be kept in ignorance of their real parents. By such a scheme the whole body of domestic affections is annihilated and a system of animalism is inaugurated. Such a scheme supplies little aliment for the innocent affections, and it does not sufficiently estimate the power of the evil ones; it underrates the tyranny of passion and the despotism of habit.

For the laboring man a deep contempt was felt. Plato deemed it right to despise men whose employment did not permit them to devote themselves to their friends and the state. Slavery was a natural institution, for nature herself made some to rule and others to serve. All forms of labor requiring physical strength were regarded as degrading to a free man. Nature created for such purposes a special class, whom we reduce to bondage that they may work for us as slaves.

The sick and aged, being no longer useful, are to be abandoned. All this is a strange admixture of aristocracy, despotism, Fourierism, and thorough-going inhumanity.

With these cardinal teachings of Platonism let us now compare the sublime philosophy of human life as set forth and expound by Jesus Christ in the Sermon on the Mount. The cardinal doctrines of the Sermon on the Mount are such as humility, meekness, forgiveness of injuries, love of enemies, universal benevolence, real philanthropy, the graces which give beauty to character and bless society. But these are not found in Plato. His ethical system puts into the foreground prudence, justice, temperance, courage, all of which in the last analy-

sis may be reduced to wisdom. Our Saviour sounds an altogether different note when he opens his discourse by a series of beatitudes which contain the very essence of the Gospel—"Blessed are the poor in Spirit." Poverty of spirit, or true humility is almost directly opposite to the teachings of the Greek philosophers. They look upon humility of spirit as meanness of spirit altogether unworthy of the wise man or the virtuous man. In Christ's teachings humility is the foundation of virtuous character. He expands it into a philosophy of life. "He that humbleth himself shall be exalted, and he that exalts himself shall be humbled." "Whosoever shall humble himself like a little child, the same is greatest in the kingdom of Heaven." (Matt. 18:4). "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:26-28).

In such utterances as these Christ makes a philosophy of humility which lies at the basis of all true nobility of character. Nothing like it is found in pagan philosophy.

Again he says, "Blessed are the meek." This quality of meekness is a central virtue in his own character and is the ground upon which he invites heavy laden, disconsolate souls to come to him for rest. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:29). Meekness reveals an attitude of soul, a root of character, which marks the very essence of greatness, from which are derived those forces that make life great and rich and fruitful of all good.

"Blessed are the merciful." Platonism knows no such thing as mercy. The whole method of Plato breathes the spirit of legalism in all its severity, untempered by the spirit of love. "Whatsoever a man soweth, that shall he also reap." There is nowhere any city of refuge through whose gate Nemesis may not pursue the guilty transgressor of law. Justice is the supreme virtue in

Plato's system. He can think of nothing higher than justice; there is no thought of any such thing as grace in his philosophy of human life. But in the teachings of Jesus Christ mercy and grace transcend the law and season justice.

It is not as theology, but as philosophy that we are viewing here this doctrine of mercy. How much deeper than mere legality is not that thought in the system of things, in the divine economy, which apprehends a ground on which the guilty sinner can be justified. How much higher and grander than mere justice is not the conception that mercy may be shown the transgressor without impairing the sacredness of the law or nullifying the law! Here is revealed a philosophy that goes to the bottom of things and lays bare the ultimate, necessary, and eternal principles on which the universe is founded and in which consist the essential unity and harmony of all things. If philosophy is a search for ultimate grounds, then surely among all the known writings of the world there is nowhere to be found such apprehension of ultimate truth as in these simple beatitudes. There is nowhere else such lucid and comprehensive presentation of the profoundest problem that has ever engaged the thought of man, viz. How can God be just and the justifier of the guilty sinner? But this mystery of mysteries is all comprehended in the simple word mercy.

Again, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Such doctrine as our Saviour here teaches was unknown to the Greeks. Plato has nothing to say about forgiveness of injuries, love of one's enemies, universal benevolence. In fact resentment of injuries was applauded as a virtue, and meekness was proclaimed a defect and a weakness. They knew nothing of a forgiving spirit, and were strangers to the charity "which endureth all things, hopeth all things, and never fails." The highest virtue Plato could conceive of was justice; he

knew nothing of that love which is born of God, which is greater than justice, which gives itself for the transgressor of the law, and so makes atonement for sin.

In the Sermon on the Mount we have the philosophy of love which brings to view not recondite precepts of speculative thought, but a simple principle of practical life. And this simple principle of love is the deepest foundation of the moral order of the universe. In the teachings of Christ two aspects of it are revealed, namely the love of God and love of our neighbor. "On these two hang all the Law and the Prophets," as the Great Teacher says. In such a statement we see how the Master, in an unpretentious way, is really giving his disciples a philosophy of life, that is, He reduces practical life to a fundamental principle which is, after all, what all philosophers are really seeking to do. Not only does He reduce practical life to an ultimate principle, but he shows how that principle is a mighty working force in the world, a power of salvation. In such utterances as "God is love," "God so loved the world that He gave His only begotten Son," "This is my commandment, That ye love one another as I have loved you," "Love is of God, and everyone that loveth is born of God and knoweth God," we see what part this principle of love plays in the system of the Gospel teachings. Nothing like this can be found in the teachings of all the wise men of all ages. The philosophy of love as taught in the Sermon on the Mount exhausts the possibilities of thought both human and divine; it is truly ultimate—beyond that there is nothing, the first and the last. It would be vain to search for such doctrine or such depth of thought or such essence of reality in any of the great systems of human philosophy. It is the fashion of philosophers to talk learnedly about things which they do not know; but here is a philosopher, a teacher come from God, who in the simplest language tells us about the profoundest truth in all the world, and at the same time the most practical truth known to man. He brings together into

one comprehensive statement the philosophy of the intellect, of the heart, and of practical life.

What Plato tried to set forth in his doctrine of the Idea, but failed to make clear to his pupils; what Leibnitz sought to convey in his theory of Monads, but could do no more than reveal the shadow of an unknown reality behind the shadow; what Kant would teach in his Ding-an-Sich, but admitted that it is unknowable—this mystery of being which the great philosophers all have undertaken to set forth in their systems and all failed to make clear, Jesus Christ in a few masterly words revealed with absolute clearness and the utmost simplicity. Paul said to the philosophizing Greeks at the Areopagus, "Whom ye ignorantly worship, him declare I unto you." So to those philosophers who profoundly wrote and talked about the unknown reality in human life Jesus Christ says, What ye ignorantly teach, that I declare unto you openly and plainly.

In the Sermon on the Mount our Saviour expounded the philosophy of prayer. Prayer is one of the deepest needs, one of the universal instincts of human nature. It is not confined to any particular form of religion, it is not characteristic of any particular nationality or state of civilization—it is common to all men in all conditions. When the soul has feelings and desires and thoughts too deep for utterance in the ordinary modes of speech, it prays. The essentials of this universal rational instinct Jesus Christ summarizes and formulates in a prayer which is a model for all men at all times and for all circumstances. In the Lord's prayer is realized the highest effort of the human soul to hold communion with the Author of its being, and the deepest insight into the relation of the human spirit to the glorious Creator. What philosophers cannot explain, the soul apprehends by the institution of faith, and on this rests Christ's philosophy of prayer, which is at once the deepest and the most practical deliverance on the subject in all the writings of the world.

In the Sermon on the Mount Jesus Christ gives us a

view of human life which transcends the greatest and best that has ever been conceived by the human mind. Poets, artists, philosophers in all ages have striven to body forth the best thought about life; but all these efforts, embodied in immortal masterpieces, have still come short of exhausting the subject, of giving the ultimate truth of human life; they have not risen to the height and grandeur of the subject; they have given views that are after all unworthy of human life. But Jesus Christ sets forth a new view, something before unheard of. Life in its substratum as in its outward manifestations is "more than meat." Life is spiritual in its essence—spiritual in origin, spiritual in content, spiritual in goal.

The Areopagus represents a system of human philosophy, the best and greatest of its kind the world has ever known; yet with all its excellences it has its serious faults, its limitations—its value is only relative.

The Sermon on the Mount, on the other hand, represents a system of divine philosophy, perfect in its teachings, universal in its adaptability, infinite and eternal in its scope, and absolute in its nature.

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ARTICLE IV.

THE RISE OF FUNDAMENTALISM.

BY REV. JOHN C. F. RUPP.

Our Lord Jesus Christ marked clearly the foundation of the Church when He addressed the words to St. Peter, "Upon this rock I will build my Church." (Matt. 16:18). Men may and do fail to grasp the truth therein revealed, and do not always correctly interpret the exact meaning of His words. St. Paul must have understood the Saviour's true meaning, when he rebuked the divisions in the Corinthian Church and declared, concerning the visible unity of the Church, that "other foundation can no man lay than is laid which is Jesus Christ." (I Cor. 3:11). The Ephesians were taught the same doctrine, that the Church, as the communion of saints, is built upon "the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. 2:20) Even St. Peter, to whom Christ had directly spoken, shared St. Paul's opinion; for arraigning the rulers of the people for their crime in crucifying the Son of God, he declared that "This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." (Acts 4:11-12). In the certainty of this conviction Peter comforts God's people as living stones built up into a spiritual house on the foundation of a chief corner stone, "and he that believeth on Him shall not be confounded. To believers He is precious, to the disobedient the stone which the builders rejected, the same is made the head of the corner." (I Pet. 2:5-7).

Such is the true foundation of the Church and its faith; and thereupon is built up the spiritual life of all true Christians. "For we know that, if our earthly house of this tabernacle were dissolved, we have a build-

ing of God, a house not made with hands eternal in the heavens." (2 Cor. 5:1). The Apostles' Creed confesses our faith in the call of the Holy Spirit through the Gospel, that He enlightens us by His gifts, and sanctifies and preserves us in the true faith, and that all Christians are, therefore, building upon this eternal Rock, the divine foundation, a spiritual house of lasting material,—“gold, silver and precious stones.” Every one knows that he can contribute absolutely nothing to his eternal salvation, and that, in the confession of this true faith, the Holy Spirit in like manner calls, gathers, enlightens and sanctifies the whole Christian Church on earth and preserves it in union with Jesus Christ in the true faith.

This brings us to the consideration of the *fundamentals* of the Church and of the essence of its life and activity. The Christian world is making strenuous effort to discover anew the fundamentals in religion, and seems to imagine the Church's life and work out of fellowship with Christ, its Founder. It is very evident that much “hay, wood, and stubble,” the devices of the carnal mind, must be burned away, before all parts of the Church can again stand in the unity of the faith upon the one eternal foundation, Jesus Christ alone the chief corner-stone.

The first essential of the Church is its unity in the faith. If this were obtained it would soon be followed by external unity. One of the first recent attempts to restore the visible unity of the Church was the movement inaugurated by the Lambeth Articles, and which its supporters hope to see consummated in a World Conference of Faith and Order to be held in Washington, D. C., May 1925. Then, it is proposed to consider such fundamentals as The Church, The Nature of the Reunited Church, and the Place of the Bible and Creed in relation to reunion.

The first series of topics will begin with Faith as the primary object of the Conference; What degree of unity is necessary in a reunited Church; Whether a statement of the one Faith in the form of a Creed is necessary or desirable; and, if so, What Creed should be used, or other

formulary; and What are the proper uses of a Creed and a Confession of Faith?

The second series of topics will consider What degree of unity in the matter of Order will be necessary in the reunited Church; Whether a Woman Ministry should be universally recognized; if so, Of what kinds or orders of Ministers this Ministry will consist; and Whether the reunited Church will require conditions precedent to Ordination, or any particular manner of ordination?

The chief object of this Conference is to secure the visible unity of the Church. It marks in some measure the trend in the Episcopal and Anglican Churches toward fundamentalism. It is worthy of notice that the relative position of Faith and Order as stated in the Lambeth Articles is reversed making at least a tacit recognition of the Lutheran position, and giving Faith the chief place in the reunited Church. As fundamentalists on this great point, we can devoutly pry with them for this great consummation. The fact that the Lord prayed for the unity of His disciples makes unity a matter of supreme importance, is the best evidence to convince the world that the Father has sent His Son; and should lift the Church above all sectarianism and ecclesiasticism, and enable Christian people to catch something of His vision of the Church which He founded.

In order to gain an adequate view of the commensurate value of the fundamental position, it may be well to review it briefly from our conservative standpoint. The first distinctive principle of the Lutheran system recognizes the full and indisputable authority of the Word of God as the one and absolute rule in all matters of faith and practice, a divine guide and infallible authority given by full and inerrant inspiration. This view makes the Bible speak the last word, on the one hand, over against the Romish doctrine of automatic and infallible tradition vested in the papacy, and, on the other, over against the Reformed doctrine of an adequate religious authority, co-ordinate with the Word of God, but vested in human reason. The second feature of the Lutheran system is

the doctrine of Justification by Faith alone as the central thought of the atonement effected on the cross. Hence, the great purpose of the divine revelation is to create such a faith in the heart of depraved humanity as will bring the prodigal back again in perfect reconciliation to a service of love toward God and man.

There is in fact a real line of cleavage in the religious mind which after all is said, cannot be ironed out, but is constantly asserting itself. The historical division of Protestants into Lutheran and Reformed still stands, except that for the latter we might substitute the Federation of Churches. For it seems impossible to reduce all the high points of the faith to the same dead level, or to fuse its minor differences into one harmonious chord. All branches of the Reformed type of theology acknowledge the co-ordinate authority of reason with revelation. But the modern development of liberal views is dividing even the Reformed-Calvinistic school, in the Baptist and Presbyterian Churches, into two wings: the fundamentalists and the liberals. The former hold to the standards and formularies of their respective Churches as true confessions of the orthodox faith, while the liberals, or higher critics, reject all credal statements, and demand a wide margin of freedom in interpretation.

The Reformed-Arminian school, attempting to meet the demands of a modern enlightened age, turns rather to the emotional side in high pressure methods exercised upon the personal will, untrammelled by the fetters of a so-called dead scholastic formalism. Likewise, all the modern vagaries, like Spiritism, as the creation of the imaginative faculty, the millennial dawn of Russelism, the materialistic idealism of Christian Science, which is neither Christian nor scientific,—all of them spring from the Socinian fanaticism of a human ability sufficient to save the soul without divine intervention.

There is, in fact, so little serious conviction of the truths of divine revelation that men have always tried to override all doctrinal differences by simply ignoring them. Luther lamented this disposition in his day; he

said, "I have lived to see the greatest plague on earth,—the condemning of God's Word, a fearful thing surpassing all other plagues in the world; for thereupon must surely follow all manner of punishments, eternal and corporal. Did I desire for a man all bitter plagues and curses, I would wish him the contemning of God's Word, for he would then have them all at once come upon him, both inward and outward misfortunes. The contemning of God's Word is the forerunner of God's punishments: as the examples witness in the times of Lot, of Noah, and of our Saviour." Then he adds, "All men presume to criticise the Gospel. Almost every old doting fool, or prating sophist, must, forsooth, be a doctor in divinity. All other arts and sciences have Masters, of whom people must learn, and rules and regulations which must be observed and obeyed; the Holy Scriptures only, God's Word, must be subject to man's pride and presumption; hence so many sects, seducers and offences." This is an accurate description, not only of the Reformer's day, but also of present world conditions. The present tendency is away from the Gospel, and this condition is not entirely an aftermath of war, but an estrangement from the Church and its faith, due to no new conditions peculiar to this age; its prevalence is due not so much to the discoveries of superior learning, but is rather only an expression of the moral attitude of the natural man, manifested in all periods of history, but now possibly more pronounced because of the great progress made in scientific research and marvellous inventions, of the boastful claims of science, "falsely so-called," of the greater social prominence and comforts gained by suddenly inflated wealth, of a more general veneer of superficial learning, and of the consequent feeling of self-righteousness, pride and carnal satisfaction.

This restive, carnal mind makes universal demand for a higher living wage rather than a stronger living faith, disputes the blessedness of Christian self-sacrifice, and repudiates the blessedness of the poor in spirit, to whom nevertheless comes the kingdom of heaven. This is the

spirit of modernity prevalent in every age, the pessimism always dissatisfied with existing conditions in the economical and industrial world; it censures the Church for not curing the ills of mankind, and for not eradicating the effects of sin. It always finds fault with the alleged severity of the Church's requirements for personal self-denial to seek first the kingdom of God; hence it demands a more liberal discipline and a wider freedom to seek Christ outside the pale of the orthodox Church.

This is the complaint voiced by Dr. Gordon of the Presbyterian College in Montreal, in whose opinion criticism has demonstrated the unscientific character of the Old Testament account of creation and archaeology has thrown back the history of the race thousands of years before the supposed Biblical origin of man. He finds that the Hexateuch has been the storm-center of criticism for a generation, and as the logical issue of that struggle, it has been analyzed into four constituent elements: two of them, the Jehovistic and the Elohist, come from two popular documents which were merged into the Old Testament Scriptures; they originally embodied the primitive traditions of Israel as they took final shape respectively in Judah and Ephraim during the ninth and eighth centuries before Christ; the third element is a prophetic version of the old Mosaic law compiled in Deuteronomy about the close of the eighth century B. C.; and the fourth is a revision of both history and law compiled about the time Ezra went to Jerusalem, 444 B. C.

Such is the logical sequence of views held by the liberal Christian, commonly called the "higher critic," and it is against this position that the fundamentalists so earnestly protest. Some conservative Christians, like the fundamentalists, are radical in going to the root of the matter, in regarding their findings as the teaching of God's Word, and in tenaciously holding to it as the faith once for all delivered to the saints; others, like the liberals, are radical in uprooting and rejecting all semblance of truth as taught in the Bible, which though con-

fessed in the creeds of the Church, do not appeal to their reason. This is the attitude of the liberal Christian who does not subscribe the credal statements of faith, but bases his religious convictions on the simple word of Scripture and his personal experience.

The propagandism of this liberal religious belief says much of the great World Religions, like Judaism, Christianity, Brahmanism in India, Buddhism in Japan, Confucianism and Taoism in China, and Mohammedanism. This is the mind of naturalism in the liberal religious critic, which sees in each of these great religious systems an embodiment of the great, eternal, and ethical principles of justice and righteousness; and, therefore, stress is to be laid not so much on the historicity in the lives of great teachers, like Buddha, Gautama, Confucius, Mohammed, and Jesus, as on the great eternal and ethical truths which these great founders taught. Hence, sacred writings like the Vedas, Pali Scriptures, the Koran, and the Bible are in much the same sense the inspired fountains of the wisdom and moral life of a people. Moralists, therefore, ought to be able to find the truth in all these sacred books, and should recognize the founders of these great ethnic religions as the true prophets and teachers of their age and people. This is the method of the liberal critical school for reducing the Christian religion really to only a great moral and ethical system, by laying undue emphasis upon the mystical and impersonal as compared with the historical, personal and divine. The blotting out of the personal and historical will leave only the spiritual and ideal, and make the abbreviated Bible, lately published, like the hymns and poetry of the Rig-Veda, teach only a Christianity without the God-Man, Christ Jesus, a Gospel without the compassionate Father, a faith without wings and unsupported by miracles, a Church without the means of grace in Word and Sacrament, and no longer a channel of divine grace.

This is all that is left after the higher criticism has discovered, as it professes to have done, that the Old Tes-

tament consists of only a collection of traditions, legends and myths. Dr. Gordon, before mentioned, even thinks that, if we had a clear conception of the greatness of God's ways with men, and of the divers portions and divers manners in which He reveals Himself, we should not stumble at the presence of poetic elements in the Biblical narrative, but should rather welcome them, as we welcome expressions of fine art in every form. This throws the glamour of romance over the Egyptian bondage, making it a sacred folk-lore, a kind of Idyls of the King, or a poetic King Arthur's Tales of the making of a nation; the wanderings in the wilderness become the refining, though severe discipline developing a strong national character, and the cloudy pillar and the crossing of the Red Sea are transfigured into a poet's dream!

This same liberal critical spirit, in the same way, finds many myths and fables in the New Testament. Some imagine that there is little or no historical data for the life of Christ; but they consider the vital energy of Christianity to consist merely of its spiritual essence; they find no necessary proofs for the Virgin Birth, and argue that there is no historical fact for the literal resurrection of Christ from the dead. They assert that these great spiritual realities were shrouded in the language of the concrete as expressions of the Saviour's method of coming into the world and of His spiritual triumph over evil. The method in which the historical Christ manifested Himself is thus regarded as a non-essential over against the spiritual reality of the essential Christ.

A few years ago a little band of Christian men, alarmed at the insidious attacks against the authority and integrity of the Bible, and also on account of the declining faith of many nominal Christians, undertook by arguments drawn from the text of Scripture to refute the fallacies of numerous heretical sects, and so vindicate against them the fundamentals of the orthodox faith of the Fathers. Then, they just as fearlessly accepted the challenge of the higher critics and contended for the pure faith against the naturalism which was creeping into the

Church under the guise of the Darwinian theory of evolution, and by thus eliminating the divine in religion was gradually discrediting the inspiration of the Bible.

Consequently to-day there are two groups of Christians in the Church: those who accept the great fundamental truths of God's word as confessed in the Creeds of the Church; and those, on the other hand, who, in the scientific study of the Bible, pretend to find in it many contradictions to scientific truth,—these they regard as antiquated, irrational and scholastic fossils. The former group of evangelical defenders of the faith are termed fundamentalists and a noble army who have done valiant service in witness for the truth; the second group includes many scholarly, but liberal, critics, who would style themselves "evangelicals," because they accept no credal statements beyond the spiritual meaning of the Word of Scripture,—men with liberal hearts and of great learning, brilliant scholars, deep and accurate thinkers, and honest seekers after truth, but nevertheless lacking in evangelical essence and principles.

A brief and final survey of these two groups and their views may help to a clearer understanding of the historical contributions gained by the fundamental movement.

Dr. Fosdick, of the Union Theological Seminary, New York, is the mouth-piece of the liberal critical school. He eulogizes the *new theology*, gained as the fruit of scientific investigations both in the world of nature and in the domain of letters, and he regards it as the emancipation of evangelical Christians into the spiritual liberty and religious freedom of this enlightened age. In virtue of it he appeals to men of reason, that "we must be able to think our *modern* life through in *Christian* terms; and to do that we must be able to think our *Christian* life clear through in *modern* terms." From his standpoint this new knowledge materially modifies our conceptions of religious truth, and spiritualizes our convictions touching miracles, inspiration, the second coming of the Lord, and in fact the whole body of revealed truth.

We thus gain a supposedly deeper insight into the essence and reality of salvation, so that we no longer need depend upon the old landmarks of Scripture in this larger freedom of faith.

This eminent divine, therefore, opposes what he regards an intolerant spirit of the fundamentalists, who hold to certain special miracles, pre-eminently the Virgin Birth of the Lord, in binding the Church to a special theory of inspiration, in requiring in a theory of the atonement by bloody sacrifice a personal substitution of the God-Man to appease divine justice and effect reconciliation between God and man, and also in the millennial return of Christ before the final judgment. Therefore, as a genuine liberal evangelical, he enters his primary protest, not against holding such opinions, but against holding them as fundamentals of Christianity; he allows a man the right to hold these or any other opinions, if he be sincerely convinced of them. To support his view still further, Dr. Fosdick makes mention of the mythological claims for the supernatural birth of Buddha, Zoroaster, Lao-Tsze, and Mahivira, and points to the fact that Moses, Confucius, and Mohammed are the only founders of great systems of religion to whom a miraculous birth is not attributed. He, therefore, finds in the ancient world that great personalities were held in great adoration, and that their superiority was due to some special divine influence in their conception and birth; and that this belief was phrased in the terms of a miraculous birth. In this way Pythagoras was virgin-born, and Plato, and Augustus Caesar. Speaking for the liberals, or, as he regards them, evangelicals, or better still, as we think, higher critics, Dr. Fosdick declares that "the first disciples adored Jesus, as we also do; that they were sure that He came from God, as we also are sure; that this adoration and conviction they associated with God's special influence and intention in the birth of Christ, as we do; but that it was phrased in the terms of a biological miracle, which our modern minds cannot use."

In the same easy style, Dr. Fosdick likens the inerrant

inspiration of the Bible to a dictation spoken to a stenographer. His "one point of view" is not accurately stated: that "the original documents of Scripture were inerrantly *dictated* by God to man. Whether we deal with the history of creation, or the list of the Dukes of Edom, or the narratives of Solomon's reign, or the Sermon on the Mount, or the thirteenth chapter of First Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there,—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration."

Certainly, the strictest conservative Christian would refuse to accept such a statement as a correct definition of the doctrine of inspiration, nor, indeed, would any evangelical fundamentalist. For inerrant inspiration is the infallible record or account of something as a fact, but it does not vouch for the truthfulness nor the divine approbation of the thing narrated. It does give an infallibly correct account of the facts of creation, but neither approves nor disapproves any scientific opinion or method of creation prevalent then or afterward. It gives an infallibly correct account of the healing of disease without any reference to the medical theories then prevailing. It infallibly records the degrading character of sin without any palliation or excuse of its guilt, and just as truly and accurately narrates the sublime realities of the Sermon on the Mount.

The liberal schools of critics think evangelical Christians may have differences of opinion concerning the second coming of Christ. They find in this term only the phrasing of the early Christian hope, and reject the idea of any visible coming on the clouds of heaven at the end of the world and in final judgment. One group of Christians cherish a literal expectation of the second coming of the Lord, while another group look for His coming with all their heart; but they are not looking for this coming on the clouds, but find it to be realized in the working out of the divine will in the inner life and outward institutions.

Dr. Fosdick finds a solution of the problem, Whether these two groups can remain in the unity of the Christian Church? He thinks the Church is large enough to hold within its hospitable fellowship people who differ on points like these, and agree to differ until the fuller truth is manifested. He deplores the intolerance and bigotry of fundamentalists who refuse the Christian name to him and all who with him deny these vital truths.

In opposition to this position of liberalism, the fundamentalists plants himself just as squarely upon the Word of God, and accepts as the doctrine of that Word the Apostles' Creed, if not all the General Creeds of the Church. When he has once given up human reason as a source and factor of religious information co-ordinate in authority with the Word of God, he will have approached very closely to our conservative confessional principle, and can hardly avoid accepting our doctrinal position. As it is, waiving his expectation of the millennial advent of Christ, we can heartily endorse his demands for preserving the visible unity of the Church.

Back to the Gospel, as the remedy for these troublous times, is the fundamentalist's slogan. He charges the pulpit with having lost its power in forsaking the Gospel, and with having run through the whole gamut of topics gleaned from the religious, social, economical, and political movements; and in order to regain its lost prestige it is admonished to preach the Gospel with strong sermons of saving truth.

He contends for the integrity and inerrant inspiration of the Scriptures. He sees a progressive development in the order of divine revelation, in the gradual unfolding of the plan of salvation, and of man's growth in grace. He accepts the story of the Creation as divinely inspired; and as divinely and inerrantly inspired and infallibly true the narrative of the conception and virgin-birth of the Son of God, and the reality of His Resurrection and Ascension as historical facts. He looks for the return of the Lord on the clouds of heaven to judge the quick and the dead.

Wellsville, Ohio.

ARTICLE V.

ANCIENT HERESIES REVIVED.

BY REV. J. MILTON TWEEDALE.

It is commonly said that "history repeats itself." If this were true of such epochal events as Pentecost, the Protestant Reformation or the Revival of 1857, it would be a cause for universal rejoicing and congratulation, but too often it is the most undesirable of historical events, such as the Pagan indecencies of Ancient Rome, the bloodthirsty savagery of an Attila, the "Scourge of God," the religious intolerance of the Spanish Inquisition, the heretical aberrations of an Arius, Apollinaris, Nestorius, Eutychus, that find their repetition and parallel in modern life and times.

In this paper we are asked to discuss the revival of only one class of undesirable historical events; namely, those that relate to modern heretical deflections from the primitive faith of our fathers. Our appointed subject is, "Ancient Heresies Revived."

We question if the word "*revived*" is the best term to use in this connection. It suggests the idea that the counterfeit religions of to-day originate in the past, that they find their root there and are the ultimate outgrowth of ancient error. While there is much to warrant this view because of the striking similarity between ancient and modern heresies, it is nevertheless a question whether our modern false teachings are a rehash, a revival of the past, or the natural inevitable consequence of getting away from the Bible as supreme authority, of getting away from God in spirit, thought, and consecration, and of getting away from ancient apostolic standards established by Christ Himself.

Truth always appears as error when man is guided by reason only, when he lacks a true consecrated spirit of deep devotion, faith and love to God, and when he falls

into the false assumption that truth is something yet undiscovered, turning his face to the future to find it instead of looking backward to the clear, unmistakable revelation of it made nineteen centuries ago by Jesus Christ. That, we would say, is the underlying root cause of *all* heresy—both ancient and modern. Instead of modern error springing from the ancient, it is the natural and inevitable result of rationalism, of materialism, of speculation, of departure from the Bible as the supreme religious arbiter and from the original standards of faith established by divine authority at the very inception of Christianity itself. It results from a present state of mind and attitude rather than from the leadings and suggestion of past aberrations of religious belief.

When we speak of heresies, however, the question will immediately precipitate itself, "What do you mean by that term?" What one calls heresy another calls the truth. What one says is heterodox another declares to be thoroughly orthodox. No honest man is an heretic in his own estimation. Christianity is heretical to some. Paul says in Acts 25:14, "This I confess unto thee that after the way which they call heresy so worship I the God of my fathers believing all things which are written in the law and in the prophets." It was his proud boast that he was dubbed an heretic. In like manner the self-styled liberals of these modern times rejoice in that title. Their boast is that they have been delivered from a fog of archaic opinions and that they place "no deadline of doctrine around the Church across which no one is to pass." Has anybody a right, they ask, to deny the Christian name to those who differ from him and to shut against them the doors of Christian fellowship? In their personal estimation they are absolutely orthodox and they rejoice, as the Apostle Paul rejoiced, that they walk in the way that others call heresy.

What then is an heretic? If the apostles who believed in the Virgin Birth, the Divinity of Christ, the Atonement, the Resurrection, the Miracles of Jesus, were not

heretics, in their own opinions at least, and if the modern apostles of a New Protestantism who deny every one of these dogmas, are not heretics from their point of view, then what is an heretic?

Strictly speaking an heretic is anyone who departs from the truth. But scarcely is that definition given before the question arises, "What is truth"? Here men differ. Just as soon as we begin to go into particulars in defining truth we find ourselves confronted with a baffling maze of contrary opinions which are as numberless as the different viewpoints of men.

Of all those who have apostatized from the Christian faith, there is not one who would admit that he is an heretic in the sense that he has departed from the truth. Neither Arius, nor Nestorius, nor Sabellius, nor Valentinus of ancient times, nor Briggs, nor Crapsey, nor McConnell, nor Percy Stickney Grant, of modern times, regard themselves as perverts from the truth. They all have been honest and sincere in holding the peculiar doctrines they proclaimed. At least we will give them credit for being honest and sincere.

What characterizes them as heretics is not necessarily that they have departed from the truth, but that they have done so in the *opinion of others*. It was that that branded Paul and Polycarp and Irenaeus, and Augustine, and Luther, and many others who were undyingly loyal and unwavering to the truth, as heretics, and it is that which places the same brand upon every other person whether right or wrong, who differs from the accepted theories of his fellows.

When we speak of ancient and modern heresies then, we refer to those religious errors that are held in wilful opposition to the truth after it has been defined and declared by the Church in an authoritative manner. In that sense we use the term. We do not propose to deal with the Ethnic errors, such as Buddhism, Confucianism, Taoism, etc., which aberrations of religious thought had their origin quite apart from Christianity and belong to a class by themselves. It is our intention at this time to

confine our discussion solely to those counterfeit religions that have originated within the Church among Christians, so-called, and that have at least the external features of Christianity.

At first the boundary between right and wrong belief was not clearly and perfectly settled, for belief was in the making, but about the middle of the second century a definite theology was called into being as an antidote to heretical novelties, and by this established rule of faith the early Church was guided in determining what was true and what was false. Since that time heresies beyond reckoning have sprung up like weeds in the garden of God and brought forth such a plentiful progeny that the very elect are in danger of being overwhelmed by them and turned from the faith of their fathers if that were possible.

It used to be that religious controversies were confined mostly to dogmaticians, collegiate professors and the Councils of the Church, but in these days their discussion has extended so far beyond the ecclesiastical, that it is not uncommon to find the whole realm of literature in all her branches flooded with religious dissertations that are rankly heretical. Our works of fiction, our monthly and weekly periodicals, our public press, our poetry, our text-books in schools and colleges, yes, and the plays that are dramatized on stage and screen, are widely impregnated with heretical teachings that are spreading broadcast false theories and ideas, influencing the rank and file of mankind everywhere, winning their sympathy and turning them from truth unto fables. Had we the time we would assemble and tabulate in this paper as many of the present-day heretical writings of secular literature as we could find and endeavor to show thereby how enormously vicious and extensive are the injurious preachments of the secular press, but the task is too great for our time. Here is a matter, however, which should claim more attention than is usually given it, for, undoubtedly, there is a greater menace to religion in the moulding influences of an heretical literature that

reaches the people in every walk and station of life than there is in the occasional pulpit utterance of some disgruntled, unbalanced preacher in his dotage seeking notoriety. It is positively alarming to note the inroads that the modern heresies have made in secular literature.

That these heresies bear a resemblance to those of the early ages of Christianity is plainly evident. Should Arius be reincarnated after a lapse of sixteen centuries he would doubtless experience the strongest feelings of mental kinship to many of the religious leaders of our time. Doubtless he would hobnob with Dr. Grant, Dr. McConnell, Dr. Fosdick, Dr. Vedder and others of that ilk. Teaching as he did that Christ is not of the same essence as God, he would doubtless consort with the Unitarians with whom he would make his Church home. He would enjoy the closest kind of intimacy with the Spiritualists, the Eddyites, the Russellites, the Theosophists, the Swedenborgians, the followers of Bab, all of whom are trying, and trying vainly, to snatch from Christ His crown of divine majesty and glory, and reduce Him to the level of ordinary humanity.

It is the proud boast of these modern heretical sects and their religious teachers, that they are progressive, that they have thrown off the incrustations of the past and have advanced to an exalted level of wisdom and understanding, but the fact of the matter is, they have not gotten beyond the wisdom of the fourth century A. D. for they still continue to proclaim the identical theories that were rejected by the Church of Jesus Christ long ago and that indicted Arius as an heretic before the Council of Nicea in 325. There is little that is new in our present-day heresies. They are the same serpents as of old only covered with a new skin of modern verbiage and rhetoric and called by a different name.

I am sure that the Nestorians and the Ebionites, as well as the Arians, should they too come back to earth to-day from the land of shades, would find nothing new in the preachments of our modern heretics—nothing to warrant, at least the claim of our modernists that they

are in possession of a so-called "new knowledge." It would make them feel that they were still in the ancient days to hear some of our twentieth century pulpiteers and college professors blatantly declare that "the Virgin Birth is not to be accepted as an historic fact and that such a biological miracle is to be regarded as in the same category as the mythological incarnations of Pythagoras, Plato, Leo-Tsze and Mahavira." All that was taught sixteen centuries ago only in different phraseology. The Ebionites published and proclaimed the same error in 300 A. D. Once Bishop Nestorius, preaching in the cathedral Church at Constantinople, startled his orthodox hearers by declaring, "Let no man call Mary Mother of God, for Mary was only a woman and it is impossible that God should be born of a woman."

It is difficult to see wherein our modernists have advanced beyond the conceptions and beliefs of the past ages. To deny the Virgin Birth and in fact the whole realm of the miraculous, is *not* the result of advanced thought; and all those egotistical supermen who claim to possess a new knowledge that is so vastly superior to those of the past, are, in reality, teaching and preaching old, worn-out theories that were repudiated and thrown into discard centuries ago.

This statement applies to the speculative theories of to-day as well as to those which are purely doctrinal. The attempts of our modernists to reduce everything in creation to a formula of scientific fact, to explain the origin of man and the physical universe with its forces and laws on an hypothetical basis, to substitute a program of philosophical attainment for one of religious experience, is nothing new. The Manichaeans and the Gnostics as early as the second century had built up a system of thought that was purely speculative and that rested on reason rather than revelation as its sole arbiter and guide. In their creed the religious ingredients found only a minor part. Instead of being guided by Christ's precept, "except ye become as little children, ye can in no wise enter the kingdom of heaven," they like their

lectual superiority that they claimed to possess a deeper" modern imitators, became so puffed up with their intel-"gnosis," or discernment of religious truth, than ordinary Christians were capable of.

In these particulars most of our modern radicals are not one whit different from the heretics of the second century. They, too, repudiate the authority of God's Word. They make reason supreme. They look with disdain upon those who walk by faith and not by sight according to the old time beliefs of their fathers. They take a leap, as some one has said, from a philosophical dock into a theoretical void and they try to make a knowledge of certain scientific fact necessary to redemption, instead of making Jesus Christ, the Way, the Truth and the Life. There is nothing modern about our modern heretical modernists except their name. They are Gnostics in twentieth century garb. They are Manichaeans in disguise.

Where they and all their kind have made a mistake is that they do not go back far enough in time for their creed. They do not seek it at its original spring and source. If we are going to have a New Protestantism then it will not be necessary to discover new truth but rather get back to Christ's day and uncover the truth He revealed in its pristine purity. Then it was that truth (truth that never changes), was revealed in all its grandeur and fullness. Then religion was real and genuine and powerful, and consistently exemplified and taught by all the faithful. The primitive Christian Apostolic Church was a praying Church, a believing Church, a witnessing Church, a Missionary Church, a Church intensely loyal to Christ and the fundamental truths He expounded. That was the secret of her power and success. Not until we get back to primitive Christianity and copy the religious life, loyalty and beliefs of apostolic times will we have a New Protestantism that is worth while. It is not enough to go back merely to Medieval times for our religion, nor back to Reformation days only, nor back even to the early formative days of Christianity when

doctrinal divisions and errors were growing more and more prevalent. We must get back further than that, back to Christ, back to the words and truths He taught, back to the habits and practices and beliefs of the new-born Church, back to Pentecost, or the New Protestantism that is so widely spoken of in these days will need a reformation before it comes into being.

All heretical tendencies of our modern times are a result of getting away from the original moorings of Christianity and of seeking, Athenian-like for something new, and all of them you note are founded on a negation. They renounce certain fundamental, divinely given truths, without offering us anything to accept that is worthwhile and satisfying after the act of renunciation. They are destructive rather than constructive. That they will serve the purpose of ultimately creating a more lucid definition of Christian dogma and a stronger adherence to the truth, we do not question, for that has been the tendency of all past heresies. Certainly they will never be able to overthrow eternal truth that is now the foundation stone of the Christian Church. They are insidiously dangerous, they are a serious impedimenta in the way of Christian progress but they can never blot out and destroy the fundamentals of our faith any more than the smoke of burning straw can blot out the stars. The stars will continue to shine after the smoke has cleared away, and truth will be truth still after the smoke-screen that men have cast about it has evaporated into nothingness.

"Upon this Rock," says Christ, "I will build my Church and the gates of hell shall not prevail against her." Like a caterpillar tank surmounting every obstacle the enemy places in its way, the Church of the Living God will override all opposition and ultimately triumph.

This can never be brought to pass, however, until first the Church plants her feet firmly on a *definite, restricted Confession of Faith*. The cry of this democratic age is for liberty, liberty in all things. Our modern theologians are uttering that cry as rabidly as our bootleggers

and bolshivists. They refuse to feel the lashes of restraint. They rebel against barriers of any kind. They are calling for a creed that is so broad, so general in its statements that anybody can accept it no matter what may be his peculiar shade of belief or unbelief. The Bible is too restrictive for many and so they cast it on one side, and as for ordination vows, Church forms, customs and practices and Confessions of Faith, these are too binding to suit the average liberal mind. Says one of our modern radicals, "the Church is not a social club from which members may be expelled because they disagree with the constitution and by-laws." Then why have a constitution and by-laws at all? Why not give the liberalists all the freedom they want? Where would the Church and religion be if such a state of affairs should ever come to pass?

The drift is very apparent, for only a few Sundays ago this same liberalist whom we have just quoted, at the close of his sermon asked all in the congregation to remain for communion and partake of the Sacrament whether they were Baptists, Methodists or even "*if you don't belong to any Church at all,*" he added. And this he said in direct defiance of the rules and practices of the denomination to which he vowed loyalty. Only fifty years ago the assistant Bishop of Kentucky, who also was a member of the same denomination to which this free-thinker belongs, was dismissed from his communion for participating in a union Sacramental service in the Fifth Avenue Presbyterian Church in New York City. But here is one who goes beyond all bounds and asks those who are no Christians at all to commune at the Holy Table of the Lord.

It is plainly evident that the kind of liberty that the liberalists are calling for to-day is unbridled, unrestrained license, nothing less. They would go to the utmost extremes of thought and act if they had their way without being made amenable to discipline or restraint of any kind. It is perfectly ludicrous to listen to some of their wild contentions. Experience as well as all past history

makes it clear that liberty is a dangerous possession to a man if it has no limitations. It must have bounds set round about and there must be a "dead-line of doctrine across which no one is to pass," or the truth cannot be preserved or the Church kept free from heretical error.

The cure for heresy in the Church is the adoption of a definite restricted theology that is circumscribed by the teachings of the Word of God that conforms in toto with the revelation once made by Jesus Christ Himself, and that in every particular agrees with the unequivocal statements of the Nicene and Apostles' Creed. It is not a broad, liberal theology we need, but a narrow one, if you will, one that will not admit of theories and teachings contrary to Christian fundamentals and prejudicial to the welfare of the Church.

Every denomination should have such a definite declaration of the truth and then, after having committed herself to it, there should be no compromise with offenders who depart from her established forms and order. Those who repudiate her doctrines, who violate the solemn pledges of their ordination vows and who bring odium and reproach upon her honored name should first be prayed for, then, every effort should be exhausted to restore them to the true faith in the spirit of meekness, as the Scriptures direct and then, if they continue to preach and to teach in defiance of ecclesiastical standards, there should be no further fellowship between believers and infidels, between light and darkness, between truth and error. The Church should purge her ranks of those who are injurious and detrimental to her cause; as we read in Titus 3:10, "A man that is an heretic after the first and second admonition reject."

If such men were honest they would not remain in a communion from whose established standards they have departed, they would leave it without the asking. But if they are too mercenary or too dishonest to do that, the Church should see to it that they do so, making no compromise with them because of their influence, or because

they may draw big crowds by their sensational declamations, or because they may be a good financial asset.

We have come to feel that what the present age of religious unrest calls for is a definite, uncompromising, unyielding stand for the faith once delivered to the saints—a faith for which multitudes of martyrs have yielded up their lives, one which has been tried for nineteen centuries and proved all-sufficient for a lost and ruined world and for every penitent soul in the mire and quicksands of condemning guilt. The old religion has not failed yet where it has been rightly and truly proclaimed and exemplified.

Why then something new that is uncertain, unproved, and unassured?

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ARTICLE VI.

TWO SUGGESTIONS FOR PSYCHOLOGY.

BY PROFESSOR L. S. KEYSER, A.M., D.D.

What we need to-day is a good, thoroughgoing work on Christian psychology. Its material should be well schematized and classified, so that it would be adapted for text-book purposes, and at the same time the manner should be simple and popular enough to appeal to the intelligent general reader. It should be sound, Biblical, and evangelical in character, and should be no less sound and capable from the psychological viewpoint. The first part might deal with Biblical psychology, something after the method of Dr. Franz Delitzsch, only it should be written in a lucid, vivacious and readable style. The second part should correlate the Biblical teaching with the sane and safe results of modern investigations in psychology. Perhaps a third part might be added, making practical application of the principles of psychology to the Christian life and its varied activities.

Who will write such a work? My hope has been that it might come from the mind and heart of a competent Lutheran psychologist who is soundly evangelical in faith and also thoroughly conversant with the whole field of modern psychological research. With this much said on this important theme, I pass on to make a couple of suggestions in the interest of the great science of human psychology.

I.

THE THEORY OF KNOWLEDGE.

The problem of cognition or knowledge, known as epistemology, is one of the outstanding problems of both psychology and philosophy; or perhaps we would better say, of philosophical psychology. Of course, the prob-

lem has never been solved. Just how we can know even the simplest truth or cognize the plainest object is still an insoluble mystery. Simple cognition was Thomas Huxley's great conundrum, just as the freedom of the will was Herbert Spencer's. How can we see, hear, feel, taste, smell? We know a good deal about the technical processes and routes, the nerves, cortexes and neurones, but the bridge from the material to the mental has never been built or discovered. Huxley says that he used "to lie awake night thinking over the question, "Who made God?" Perhaps he lost as much sleep over the problem of sense perception.

Let us take as an example the sensation of sight. We need not go into many of the details. Consult any work on physiology, or the extended physiological section of some modern work on psychology (so-called). There is a tree out on the campus. I say, "I see that tree." But what is the complex process involved? Well, the waves of the ether in some mysterious way bear an image of the tree through the pupil, crystalline lens and transparent humors of my eye, and throw it upon the retina, which is the screen stretched on the inner wall of the eye. Then, in just as mysterious a way, the optic nerve carries the image from the retina back to the proper brain center or cortex, and, behold, I say, "The tree is out there, for I see it." Any other persons, who have good eyes and who may be standing near, will declare that they see the same tree.

Of course, the physical process from the tree to the brain center is rife with enigmas, which for the present are unsolved; but after all, the *crux* is the point in the brain where the image of the tree breaks out into consciousness. Up to that point you can describe the process in physical terms, but the moment the tree's image comes out into the consciousness, you must begin—you cannot help it—to express yourself in psychical terms. You say, "I perceive the tree; I know the tree is there; I am not deluded; I am a cognizing, self-conscious and thinking being."

Now the moot problem is, How is the passage from the physical to the psychical effected? How can mere material waves or tremors or movements break out into mental consciousness? That was Huxley's Sphinx, which has never opened its sealed lips to explain. It is perhaps as far from explanation to-day as ever.

Of course, the present writer does not presume to think that he can explain what has nonpulsed so many able minds; but he does venture tentatively to make a suggestion that may be helpful. Let us suppose that the mind is a psychical entity which is so constituted by its Creator that it has the power of consciousness and cognition under certain stimuli. Let us say that this is its nature, a constituent part of its very structure. Something must always be assumed as a hypothesis, and then it must be "tried out." Well, we may now conceive of this entity, the mind, dwelling in the body, and especially in the brain, and vitally connected with it from conception or birth—most likely the former. There it resides in the brain, constituted and ready to function in its own way, given the proper conditions. It is like a resident in a house who is ever alert for guests. Now imagine that the optic nerve receives a stimulus from the ether waves set in motion by the tree out on the campus, and bears it to the proper brain cortex. Would not the resident within at once grasp the meaning of the nerve movement or affection? It is ever on the alert for just such sensations, because it has been constituted for that very purpose.

Suppose a sound strikes the ear (it is not really a sound, but the pounding of the ether undulations on the ear-drum); it is carried by the complex auditory system to the proper brain center; but this time the sensation is of a different character from that of the seeing of the tree; and thus the mind, also on the alert for sound stimuli, becomes aware of the wave impulses, which are called sound.

Perhaps some one says partonizingly, "Oh! that theory only cuts the Gordian knot; it does not untie it." Well, cutting a knot is one way of getting rid of it, and often a

good way. Very few of us busy people, when a package comes to our desk, take the time to untie a troublesome knot; we cut it and get at the contents of the parcel in short order. But our theory may not be so absurd, after all, when we think of it soberly. We have dealt with the mind just as the scientists deal with all the other entities involved. For example, why does the ether bear the colors of the tree on its lightsome waves to and through the eye? How can it perform so wonderful an exploit? The only possible answer is, It has been constituted for that very purpose. Again we might ask, Why and how can the optic nerve carry the retinal image back to the center of consciousness? The only possible reply is, It has been made for that very purpose. So if the view that the mind is a distinct entity endued by its Maker to function consciously is cutting the Gordian knot, there are other explicators who do the same thing. Physical science cuts knots a-plenty all along its meandering and knot-ridden way.

In favor of the view just explained it may be said that, if it is true, it assigns an adequate cause for all mental phenomena. On the other hand, if there is no such transcendent entity as the mind, then material substance must in some way become conscious. But that is absurd. How could an absolutely unconscious nerve or neuron ever become conscious? That would be getting something out of nothing. How much more adequate and reasonable is the conception that mind and brain are different entities, but have been made partners in the important business of mental functioning.

Of course, this is out-and-out dualism and interaction in psychology—a view that is cogently advocated (and practically demonstrated, I am disposed to believe) by Dr. James Bissett Pratt in his valuable book, "Matter and Spirit." Thus I feel that I am in good company. In this essay I have simply emphasized the idea that the mind is constituted to function consciously, given the right context, just as the universal ether has been con-

stituted to carry color waves and sound waves. This view has many important implications. It is utterly opposed to all forms of monism, including materialism and pantheism, puts psychology on a true psychological basis, and affords strong reason and clear hope, as Dr. Pratt shows, for the immortality of the soul.

II.

The Bible has given me a thought that I have never seen even mentioned in any work on scientific psychology. Some of the crass psychologists, like Titchner and Warren (more physiologists than psychologists), would hoot at it. But I shall present it, notwithstanding. In Prov. 21:2 we read: "Every way of man is right in his own eyes; but God pondereth (weigheth) the hearts." Also 1 Sam. 16:7: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart." Christ taught the same truth (Luke 16:15): "And He said unto them, Ye are they which justify yourselves in the sight of men; but God knoweth your hearts."

My thought is that man's psychology is open to the divine inspection. God, the creator of the mind, knows the mind. He is the psychologist omniscient and *par excellence*. No thought, no motive, no movement, however deeply enmeshed in the structure of the human mind, can escape His scrutiny. The question is, Does the status of the mind make any difference to God? Is He pleased or displeased with the motives that actuate us? Does it grieve Him when we doubt His love and goodness and reject His revealed Word? At one place the Bible says (Heb. 11-6), "Without faith it is impossible to please Him." Does it make any difference to God whether we believe Him or make Him a liar? If God knows and cares, ought not that fact to give us pause in our psychological constructions? Ought we not to realize that here we are treading on sacred ground? Would not such thinking have a tendency to give the psy-

chologists a deeper sense of responsibility, and make them less ready to spin all kinds of speculations regarding the human mind. Would they be so shy about introducing the supernatural, if they realized that God knows, and is profoundly interested in, the ethical and spiritual status of the soul? With the consciousness of the divine scrutiny, either approving or disapproving, I feel sure that no Freudian school would ever have arisen to attribute our holiest religious experiences merely to the *libido*—the sex passion.

Surely it is not out of place to ask speculative psychologists to pause and weigh the thought that "God pondereth the hearts." The coming Christian psychologist will certainly devote a section of his work, and that without shame or apology, to the divine interest in psychical states and processes. He will not divorce Christian psychology from Christian ethics, nor be so narrow and provincial as to eliminate spiritual experiences from their regnant place in a scientific treatment of the human mind. A true system of Christian psychology will be all-sphered.

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ARTICLE VII.

A SYNOPTIC MATTER.

BY DR. T. F. SPRINGER.

The New Testament books Matthew, Mark and Luke are called the Synoptic Gospels because they all present the same general view of the Saviour's life. These writings have for many years been studied as a group with great zeal, ingenuity and learning. Some of the questions which have arisen are of great significance and importance. One of these concerns the order in which these several Gospels present the incidents which make up their narratives. Upon examination, much sameness and considerable diversity in the sequence of events will be disclosed. Fortunately, a very large part of what appear at first sight to be historical discrepancies is now susceptible of explanation. And this leads to the hope that pretty much all of the remaining divergences may ultimately be explained. It may be said that a comparatively recent discovery has resulted in a very complete reconciliation between the first two Gospels in respect to the deviations in order.

I.

If the reader will turn to Matt. 8:18-27, he will find that he has before him the incident of the storm on the lake, when Jesus was awakened by His disciples and when both wave and wind obeyed His command. Then let the reader find, more than four chapters further on, the notable parable of the Sower (Matt. 13:1-23). In the intervening narrative are related thirteen distinct incidents. With these facts in mind, he may perhaps be surprised, upon looking up the parallels in Mark, to find that the parable of the Sower (Mk. 4:1-20) not only does not follow the incident of the calming of the storm (Mk.

4:35-41), but actually precedes it. Moreover, the two accounts flow the one into the other without any appreciable time interval.

In what has now been set forth, we have a remarkable instance of the manner in which Matthew and Mark diverge from each other in respect to the order of the events narrated. In fact, if the first third of Mark and the parallel region in Matthew be exactly compared, there will be found as many as nine instances where Mark deviates from Matthew and as many instances where Matthew deviates from Mark.¹

Furthermore, in the early part of the Last Week of the Saviour's earthly life, there is a difference observable in the order of certain events when we compare the narratives of Matthew and Mark. In Matthew, immediately after the entrance into Jerusalem, the Temple is purged. Next comes the cursing of the fig tree, and this is followed by the lesson from the withered fig tree. In Mark, the order is different. The entrance into the city and the lesson from the withered fig tree stand first and fourth, just as they do in Matthew. But the included pair of events are reversed in order, so that we have the cursing of the fig tree in advance of the purging of the Temple.² The number of deviations in sequence, for either Gospel with respect to the other, is three.

What are we to understand by the nine deviations in the order of presentation in connection with the earlier part of the Saviour's ministry and the three deviations in connection with the Last Week? We may assume, as fundamental, that when the actual history occurred it followed just one line of progression. Accordingly, it is not permissible to view both Gospels as truly chronological from beginning to end.

And yet both documents disclose numerous indications of an intention to present their material in chronological

¹ The portions of the two Gospels which are, on the whole, parallel, but which nevertheless disclose the deviations in the sequence of events are Mt. 3, 1-14, 12 and Mk. 1, 1-6, 29.

² These phenomena of the narratives may be noted by comparing Mt. 21, 10-22 and Mk. 11, 11-25 (26).

sequence. Moreover, this is the natural mode of writing narratives. It is, if one knows the chronology, the easiest method of giving coherence and unity to the whole. One doesn't have to look about and find some artificial cord upon which to string his beads. However, the fact remains that we have in our present MSS. of Matthew and Mark two narratives that deviate seriously from each other.

There are two principal explanations which have been offered. (1) It has been conceived that the Matthaean writer deviated from the chronology in consequence of a purpose to arrange his material in accordance with topical and numerical considerations. (2) It has been suggested that our MSS. of Mark do not exhibit the text in the order in which the autograph was composed. An accidental derangement of a very ancient roll or codex is assumed.³ The two solutions of the problem differ markedly in that the one presents conscious purpose and the other simple accident as the cause at work.

The explanation based on the conception that the writer of Matthew disturbed the chronology in order to effect groupings of incidents of a topical and numerical character is beset with much difficulty. In the first place, there is apparently no known instance of wrong chronology in the twelve deviations from Mark.

Then, those who assert that the Matthaean divergence from the order of Mark are due to purpose are, so far as I am aware, either vague or unconvincing when it comes to a detailed exposition. Perhaps the best example of an effort to face the details is that made by W. C. Allen in his *Critical and Exegetical Commentary on the Gospel according to St. Matthew* (1907), Introduction, pp. xiv-xvii. By reading this passage the reader may see for

³ An exhaustive presentation of this explanation is set forth by the present writer in his article on "The Order of Events in Matthew and Mark," in "Bibliotheca Sacra" for April and July, 1922. A brief statement, having particular reference to the nine deviations associated with the early part of the Ministry, may be found in "Discovery of Mechanical Misplacements in the Text of Mark," published in "Methodist Review" for July-August, 1922, pp. 653 f. See also "Scientific American" for February, 1923, p. 100.

himself the labor and ingenuity required to present even a plausible case.

Let me point out that Allen's explanation or any other must take into account the fact that the differences in order are concentrated into two regions. That is to say, Matthew deviates from Mark only in the region Matt. 3:1-14, 12 and in the region Matt. 21: 10-22. There are no deviations in the seven chapters between regions nor in the seven that follow the second region. These regions of non-deviation are hard to explain upon the basis that the Matthaean writer deviated from the chronology because of topical and numerical considerations. Why should such considerations influence him to dislocate the chronology up to Matt. 14:12 and then abruptly begin to accommodate themselves to the chronology and continue to do so for seven chapters, and then, after a brief relapse requiring the reversal of two incidents, the topical and numerical considerations exert no influence on the end? I know of no real attempt at an answer to this question.

I have said that the hypothesis that the Matthaean deviations are due to a desire to arrange the material in accordance with topical and numerical considerations is a conception beset with much difficulty. What has already been said bears this out, I think. But I have not said all, by any means. Let us go on.

After an extended investigation of Matthew, starting from the beginning and continuing to the end, it has been found highly probable that the writer intended to produce a narrative strictly chronological and that he succeeded in doing so.⁴ That Matthew shows a certain amount of arrangement may be granted. Thus, there are three groups of fourteen generations each in the Genealogy (Matt. 1:1-17) and perhaps some other similar groupings may be shown to be due to the writer. The three temptations (Matt. 4:1-11), the seven parables (Matt. 13:1-50), the seven woes (Matt. 23:14-36), the

⁴ See the present writers' article "Matthew, a Chronological Narrative" in "Bibliotheca Sacra" for January and April, 1923.

three petitions in Gethsemane (Matt. 26:36-46), the three crucifixions (Matt. 27:38)—such groupings as these are only very doubtfully referred to the author. However, the existence of numerical and topical groupings may be granted. This is quite different from granting disturbances of the chronology. The investigation referred to finds the Matthaean author probably successful in a purpose to set forth the whole series of incidents in their true historical progression. This result is, naturally, against the conception that the order in Matthew is non-historical where it deviates from that in Mark.

But I am not yet at the end of the difficulties that may be advanced. There is evidence tending to show that the Markan deviations from Matthew, in respect to order, are non-historical. In short, there is evidence supporting the view that it is Mark whose order of events is imperfect from a chronological point of view. This is not to be construed to mean that the Markan writer made any chronological errors. Not at all. This will be better understood when we consider the alternative solution of the deviations between the first two Gospels.

The evidence for error in the chronology of the Markan order is tangible and real, but can hardly be adequately given here. Naturally, I can not insist on the reception of inaccessible evidence. At the same time, this evidence may be looked for shortly in an article on *The Markan Deviations from Matthew Non-Chronological*.

With or without this last matter, the hypothesis of a Matthew deviating from the chronology for literary reasons is nevertheless opposed by weighty considerations. Let me briefly enumerate all but the final one:

1. Apparently no known instance, referable to the Matthaean author, of a wrong chronological sequence.
2. Difficulty of explaining the individual Matthaean deviations from Mark.
3. Difficulty of explaining why the Matthaean deviations all occur in two regions of concentration, and thus

leave two large regions of seven chapters each unaffected.

4. Probability that the Gospel of Matthew was the successful result of an intention to produce a strictly chronological narrative.

II.

Let us now consider the alternative explanation of the deviations in order between Matthew and Mark. In accordance with this hypothesis, the texts of these Gospels were once in entire agreement in respect to the progression of events. This satisfies at once the requirements of two independent writings and also of the case where the one document is conceived to be dependent upon the other. If they were independent, then the two orders would be alike because both writers followed the chronology and set down the incidents in the actual order of occurrence. If one or the other Gospel was primary and the other secondary, then the two would be alike because it would be natural for the dependent writer to follow the document before him. Matthew may be conceived as the secondary writer of Mark. In fact, whether the authors wrote independently or not, a sameness of order is the more natural thing.

The alternative hypothesis assumes that some very ancient copy—perhaps, even the autograph—underwent a break-up of the physical integrity of the codex or roll.⁵ A codex was perhaps the more probable. Now a codex might consist of one or more quires, each quire consisting of a number of two-leaf sheets each folded between leaves. The several folded sheets would be set one within another to form a quire. The whole would be held together by securing the double leaves at the folds. This ancient quire is essentially the same as the modern quire when both are viewed as completed articles. A codex might consist of one or more quires. If the cord securing one or several together should cut through the papyrus or parchment, then the codex might become, par-

5 See foot-note 3.

tially or entirely, a mere mass of single leaves. Or, if the codex were of the single-leaf variety, the leaves being bound together by loops or rings at the top or on the side, then this style of book might easily become a mass of loose leaves because of the loops breaking or the rings cutting through, or, we may readily conceive the case where a single-leaf codex is in contemplation, but the leaves are not yet bound together. I have now explained three ways in which a work like Mark might, after the inscription of the leaves, exist in the condition of a simple pile of leaves. Imagine now some accident through which the pile of leaves became scattered. As pages and leaves were not always numbered, a good deal of difficulty might arise in connection with getting the leaves back to their proper order. It is conceived that a codex of Mark may have suffered derangement in some such way. There might be a good deal of success in reassembling, because of sentences occurring partly on one leaf and partly on another. But it is easy to grant that in some cases we might have the final words of a paragraph on one leaf and the initial words of the next paragraph on another leaf.⁶

Under such conditions, there might be difficulty in properly placing groups of leaves. It is, in fact, conceived that the Markan codex may have suffered considerable derangement from this cause in the attempts to reconstruct the original succession of leaves. A number of years ago the present writer discovered that the first third of Mark could be divided up into sections having, in general, the following two characteristics:

1. The several sections contained such narratives that they could be reassembled to produce the Matthaean order of incidents.

6 In very ancient writings, there were two modes of separating paragraphs. By the one, the new paragraph would generally begin, after a space or mark, on the very same line as that on which the old line ended. By the other mode of paragraphing, which was essentially that used in modern printing, the old paragraph had its final line to itself, and the new paragraph began on the next line, whether the old line was full or not. This made dates back several centuries before the Christian era.

2. Each section consisted of an integral number of leaf-amounts of text, thus permitting each to be viewed as a group of leaves.

To get the Matthaean order, it is only necessary to arrange the groups of leaves in a certain order. To return to the Markan order, it is only necessary to arrange the same groups of leaves in another certain order.

By this hypothesis, we may explain the present deviations between the two Gospels, whether we assume independence or dependence. But the hypothesis does not by itself settle the point as to which order of events is the primitive one—the Matthaean or the Markan. We might assume the Markan order—that is, the order disclosed in our copies of Mark—as the most ancient. The Gospel of Matthew would, on the hypothesis of dependence, then be derived from Mark after derangement. The deranged Mark would later disappear together with any descendants. Our copies of Mark would all be descended from a copy—or from the autograph—in the order which obtained prior to the derangement. On the other hand, we might assume the Matthaean order as existent in the autograph of Mark. The Gospel of Matthew might independently arise, before or after Mark, and would disclose the same order provided both writers followed the chronological sequence of the events. Or, the Gospel of Matthew could be viewed as derived from the autograph of Mark or from a descendent of the autograph that had not suffered derangement. The derangement of Mark might occur before or after the secondary composition of Matthew. The line of descent of MSS. of Mark having the Matthaean order would be conceived as having suffered extinction. In view of the foregoing, we may conclude that insofar as the hypothesis of accidental derangement is itself concerned, we are not compelled to decide which was the primitive order of Mark—the Matthaean or the present Markan.

There are, however, other considerations which settle this point. There is a very explicit statement in Matthew which shows that one certain group of leaves should

come next after another certain group. In the arrangement of the groups which produces the Markan order, these groups instead of being adjacent are widely separated.

Taking into consideration what we have had before us, we may now say that the nine deviations in order which are disclosed in connection with the earlier part of the Ministry, when we set up one of the first two Gospels as standard and compare the other with it, may be very reasonably explained as due to some accident to an early MSS. of Mark. The remaining three divergences which occur in connection with the early part of the Last Week may similarly be explained, though in consequence of another and distinct accident to another MSS. In short, all the deviations in respect to sequence of incidents that are disclosed upon comparing Matthew and Mark may be explained, and explained very satisfactorily, without referring these deviations to the purpose of any author, translator or copyist. The explanation serves whether we assume the first two Gospels to be independent or dependent writings. However, it does require us to view the Matthaean order as the true one and that disclosed in Mark as the one more or less out of harmony with the history.

III.

We come now to a very important matter. For very many years, serious students of the Gospels have realized that the phenomena presented by the first three constitute a large question. That is to say, there is a great body of similarities and a great body of dissimilarities for whose existence some adequate and satisfying explanation is sought. This question constitutes the Synoptic Problem. And it may now be said that in recent years many scholars have acquiesced in the general solution known as the Two-Document Hypothesis. This explanation conceives the similarities as in part due to Mark, or

a document substantially the same as Mark, having been set up as exemplar by the authors of Matthew and Luke.

In this way, an explanation of similarities common to all three documents is sought. The similarities participated in by Matthew and Luke alone are explained as due to the common use of a conjectural writing designated by the letter Q. The Markan document and this Q thus supply a reason for the name Two-Document Hypothesis. It is essential to this hypothesis that Mark be maintained as prior both to Matthew and to Luke. If we grant dependence amongst the Synoptic Gospels, the priority of Mark over Luke can probably be established. The situation then stands thus: The Two-Document Hypothesis stands or falls in accordance with the result as to priority between Matthew and Mark. If Mark is prior to Matthew, then the Two-Document Hypothesis is probably true. If Matthew is prior to Mark, then this celebrated Two-Document Hypothesis can not survive. Here then is the heart of the matter.

Now it so happens that one of the chief lines of argument depended upon by the advocates of this hypothesis is concerned with the relations of the order of events in Mark to the orders disclosed by Matthew and Luke. The principal view based on order may be stated thus: The sequence of incidents in Mark is always, or nearly always, corroborated by the other Synoptic Gospels. But this can not be maintained of Matthew nor of Luke. Consequently, the Markan order is the best attested and consequently the most primitive. In this way, we may argue for the priority of Mark itself over the others, and so for its priority over Matthew.⁷

But, if there was originally no difference in the two orders of events disclosed by Matthew and Mark, then Matthew may be set up as having just as primitive an order

⁷ The reader will please not understand me to concede that the argument is valid which infers that, because one document in three is unique in having its order always corroborated by one or other of the others or by both, therefore this corroborated order is the most primitive.

as Mark. There would be no deviations of Mark from Matthew. Nor would there be Lukan deviations from Matthew that have support from Mark, for such deviations would in fact be also deviations of Mark from Matthew, which is contrary to the sameness of order in the first two Gospels. Consequently, just as soon as we have the same original order in Matthew and Mark, neither Gospel has, because of its order, any priority over the other. In short, whatever support the Two-Document Hypothesis gains because of the present order of Mark is at once withdrawn when we are able to maintain an original sameness of order.

The reader may object that the explanation based on an accidental derangement of the Markan order is not conclusively proved. That is so. But the hypothesis can be maintained as quite reasonable, and this is enough. For no appeal can be made to the Markan divergence from the Matthaean order in support of the Two-Document Hypothesis as long as it is possible to maintain the explanation based on accident.

Important as the reconciliation of Matthew and Mark in respect to sequence of events may be, because of the bearing on the Two-Document Hypothesis, there is, to my mind, a still greater importance because of the simple fact of reconciliation. Christians do not have to stand silent when some one asks whether it is the author of Matthew or Mark that is in historical error—whether, for example, Matthew is wrong in placing the incident of the storm on the lake far in advance of the chapter containing the seven parables, or whether it is Mark that is incorrect in putting the narrative of the storm on the lake immediately next after the discourse beginning with the parable of the Sower. A sufficient answer is at hand. There is no necessity to regard either writer as having made an historical blunder, because the present divergences need not be referred to either one. Accident may very well have been the responsible cause.

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ARTICLE VIII.

DIVES AND POOR LAZARUS IN THE LIGHT OF
TO-DAY.

Reflections on the Parable: Luke XVI:19-31.

BY REV. R. A. HAFER.

While our Saviour's parabolic teaching on "Worldliness, Death, Judgment and Eternity," indeed is serious and soul-stirring enough, I do not think that there is a greater text in the Bible on the serious subject of the "Relation of Rich and Poor," or—in the parlance of Political Economy of "Capitalism and Labor." The latter is also designated even yet to-day, as the "Proletariate." Is there really a greater and more dynamic time-question (Zeitfrage) to-day than this? The entire ever-changing world-kaleidoscopic aspect reflects it even daily in its ever increasing seriousness. Those of us who for natural reasons of genealogical antecedents take a more profound interest in the exceedingly turbulent affairs of the Old Country, especially Germany, the birthplace of our beloved Lutheran Church, cannot but tremble at the possibilities of the ever-increasing brutal claims of "International Communism," not unlike the mythological "Herculean snake-monster," adding head after head, from country to country, no matter how often repressed and cut down. And that is indeed the true picture of the entire question of "Capitalism and Labor," or, in Bible-language "Dives and Poor Lazarus." Opposed to highly developed Capitalism stand to-day, nearly in all more or less civilized countries, equally well organized, three valiant parties: Socialism, Communism, and Bolshevism. The first of these owes its birth to Germany and in particular to the great and famous socially-political organizer and publicist, Karl Marx, who, after having been banished from nearly all monarchistic European

States, at last, about A. D. 1850, succeeded to create and establish in London the so-called "Internationale," whose aim and purpose is "The organized fraternization of all laborites throughout the world, independent of all nationalism." His principles are laid down in Karl Marx's famous masterwork, in German "Das Kapital," translated into all the principal languages of to-day. A second volume was to be devoted to the elaboration of the union or particulars of the Socialistic system but it never appeared, owing to the author's untimely death. But an endless array of congenial literature in all modern languages has been the outcome.

Now, it must be remembered, the original socialism of Karl Marx, over against Capitalism, is not necessarily subversive by brutal force, but on that very account it soon split into two opposing wings; the "Party of the Majority," as generally called, or the "Moderates," and the "Party of the Independent Socialists," with a more or less strong leaning toward the Communists whose principal appeal is to brutal force, sabotage in strikes, confiscation of all property, eventually open robbery and murder. It is almost identical with Anarchism, and Russian Nihilism and its present successor Bolshevism, under the heartless leadership of the ex-Jews, Lenine and Trotzky; not even shrinking from the confiscation of all church and school property, robbing churches of their time-honored valuables and what is still worse by far brutally murdering thousands of Christians including priests and clergy among them many Lutherans. There are also some other branches of Red- Radicalism working under different names, with similarly extreme principles. While the moderate Socialism of Marx was content with generalization of all labor, division of all profit, and nationalization of all great public utilities and big-business-enterprises, strict separation of Church and State, Religion being a private consideration and religious instruction to be left to the discretion of the individual states and communities, the Bolsheviks of Russia demand in their ruthless anti-Christian iconoclasm the absolute ab-

rogation of all religious instruction and forbidding even the mention of the Name of God to all children and minors before the completed 18th year of age. (a la Rousseau's pattern, in his famous revolutionary work: "Emile de l'education, 1792). Not to speak of marriage, to be recognized only as a civil contract, to be dissolved by mutual consent without trial, children to be "State-property" and every citizen practically with very limited voting rights, nothing but the will-less slave of the almost almighty Soviet Government; an autocracy worse than even the old absolutism of Czarism. The most infamous crown to this most infamous system was added while one of our Charity Commissioners happened to be in Moscow last year, when the godless and barbarous fanatics with noisy celebration dedicated a public statue to the arch-traitor of our Lord, Judas Iscariot. True and sad enough, such a most despicable thing is possible in this revolutionary age, just as the grievous original is sadly historical. But, how long can it last? No tree in the economy of God will ever be permitted to grow up to the Heavens.

With us here in America, the question of "Capitalism and Labor," or, we might say, of "Dives and Lazarus" has long since claimed ever growing importance. Socialism with all its varieties including the Industrial Workers of the World, I. W. W., clear down to Russian Bolshevism indeed has become already one of the standard subjects of discussion, in spite of the continually sharp supervision and repression on the part of our capitalistic government, even to the extent of hundreds of imprisonments and deportations. But to appearances all is vain. The radical vote is increasing from year to year, under the able leadership of Eugene V. Debs, a clever native American, organizer, twice socialistic candidate for the Presidency and after his but lately regained freedom from long political imprisonment, through the mercy of President Harding, it seems he is to be again their prospective candidate for 1924. As our worthy readers remember, Debs only lately in a speech in

Philadelphia most vigorously excoriated, as usual, American Capitalism to the best and most furious of his ability, condemning it for all its no doubt many evil influences, even to the extent of corrupting the judiciary, including the Supreme Court, shrinking not even from accusing its Chief ex-President Taft, of accepting salaried "corporation graft," and finally recommending as the only salvation to the otherwise helpless victimized proletariat the extension of Socialism among all American labor.

Now, no one familiar with the general trend of political, commercial and industrial life can deny, that Capitalism as a general power, no matter whether under monarchistic or republican government, has much of evil to answer for, in spite of the undeniable fact that an equal amount of good for mankind may be claimed by it as we shall endeavor to show.

From the early days of the merciless monarchistic-capitalistic enslavement of the Children of Israel in Egypt and also the most bloody Slave-rebellion under Spartacus in the cruel Roman empire B. C. 71, we need only remember the well authenticated fact that most of the wars of history could hardly have happened, if it had not been for the inspiration and participation of Capitalism in some form. Who can think without shuddering, of the countless millions of the innocent poor who have been mercilessly slaughtered by brutal Capitalism the world over? And so throughout the centuries up to this very day history records the dreadful story of war and its aftermath, as is witnessed for instance, by the 80,000 hunger-suicides in Germany during 1922, fully five years after the "armistice." Names like the "Fuggers and Rothschilds," with their powerful branch banks throughout the Christian world and many others more modern, also in this our blessed country aside from the "good" which they imply, speak volumes of evil and the misery of "poor Lazarus" in endless procession, not to speak of

the continuous oppression and extortions on the part of all the big and small "Shylocks" in times of peace as well.

No wonder, therefore, that for centuries as also the suffering proletariat became gradually enlightened, under Christian influences and education, quite especially since Luther's wonderful achievements, poor Lazarus gradually became aware of his slumbering innate power, under the leadership of final organization, and at last when driven to desperation in France, with one terrific endeavor, broke his iron chains in the frightful French Revolution, toward the end of the 18th century, and by the help of the pitiless "Guillotine" answered for all time and for all nations the great political question, who and what really henceforth were to be considered as the "fourth class" by proclaiming in 1789, that henceforth, at least in France, there was only one class, namely that of "equal-righted citizenship." But meanwhile God had also mercifully opened another door of escape by way of the discovery and colonization of America, where already in 1776 under the immortal George Washington's leadership, after a long and bloody strife against English oppression and exploitation under the erratic King George III, the great and glorious Magna-Charta of the U. S. A. had been proclaimed by the "Declaration of Independence," whose ideal principles were also practically adopted at once by the French Revolutionists.

On the other hand who can deny that Capitalism especially during the last century has achieved truly wonderful benefits and blessings for all humanity. I need only mention the undreamed of progress in transportation on land and water, and even in the air, competing with the majestic eagle, twenty and more thousand feet up in the sky from pole to pole. Think of the wonderful utilities; of electricity, gas, steam, waterworks, canals, bridges, mills, machinery and even great and immensely helpful improvements of agriculture. Think also of the stupendous encouragement of all arts and education with their thousands of schools and institutions of science and learning. Think of the numberless institutions of Chris-

tian and also Jewish charities all established and supported by apparently otherwise selfish and often heartless Capitalism, not even excluding the gigantic missionary enterprises of the world. And if you consider finally the meaning of the simple word "Industry" you will at once see, that ten thousand articles of daily necessity and comfort, formerly inaccessible luxuries are now by capitalistic enterprise, within the easy reach of even the poorest.

Yea! does not even Russian Bolshevism cry loudly for outside capitalistic aid, because it has learned from experience, that labor alone, cannot achieve what combined, well trained and managed capitalistic force can accomplish.

The simple truth is that "Capital" and "Labor," Rich and Poor, must come together peacefully and religiously for the upbuilding of the kingdom of God on earth and the welfare of humanity. In other words the Golden Rule of our Lord is the only sure guide to peace and prosperity.

If we are asked what the Bible teaches on the subject of Capital and Labor, we reply that from Genesis to Revelation there are repeated warnings against the folly of making riches the end of life. Among the 12,000 suicides in the U. S. in the year 1922, there were no less than seventy-nine millionaires. Throughout the Scriptures the fact is recognized as a part of the divine economy that riches and poverty will always exist. The poor have ye always with you, says our Lord. He commends kindness and helpfulness. In the prophecy concerning the last judgment he pronounces a blessing upon those who have helped the least of his brethren, and condemnation upon those who passed by the believing poor. "The rich and the poor meet together; the Lord is the Maker of them all." Retribution will be meted out on the basis of fidelity to the sacred trust committed to every man.

Jersey City, N. J.

ARTICLE IX.

CURRENT THEOLOGICAL THOUGHT.

BY J. A. SINGMASTER, D.D.

(From the July Quarterlies).

THE NEW WORLD OF THE ATOM.

The atom is composed of electrons and nucleus; the nucleus is, we believe, composed of electrons and protons. Apparently all electrons are identical in their properties, and so are all protons, and it is their association in different numbers and different ways that builds up all the diverse forms of matter. It is interesting to speculate whether this discovery of the fundamental units represents the end of a definite stage in the evolution of science. The history of science shows a series of alternating periods in which, on the one hand, discoveries that have been made are co-ordinated and brought into a scheme, and on the other hand, new discoveries are made that shatter this scheme and force us to consider it only a special case of a wider generalization. It may be that the last twenty years, during which the electrical theory of matter has originated, represents a great age of discovery to be followed by a long period of development and co-ordination. The fundamental units have been reduced to two, and this number cannot be reduced much further. So it is difficult to resist the impression that the era which has just finished marks a great turning point in the history of science. W. L. Bragg in the *Yale Review*.

A CHILD'S RELIGION.

Mr. W. M. Letts pleads for instilling religious ideas into the mind of the child. He writes as follows in the *Yale Review*.

Mechanics have conquered childhood to an extraordinary extent in the last two decades. Romance, magic, wonder, lie now in the realm of material things where once they belonged to fairy lore. An engine is more potent now than a giant. An airplane is more wonderful than a fairy chariot. A steamer is more enthralling than some fabled Odyssey. Every little boy is a mechanic as soon as he can use his hands.

There is perfectly sound and wholesome principle behind this instruction in the miracles of modern mechanics, but like every good thing it has the limitation of its quality. The child finds enough in a material world; and even the desire for a spiritual order, which was fostered by the old fairy lore, dies out. Contentment with an entirely material order of things means that there will be no effort to find the things that are farther off. Yet effort is life, and effort depends upon vision.

Ten or more years will show the world the quality of our children's religion. Time will show whether it built up character, kindled enthusiasm, quickened responsibility, strengthened the muscles and sinews of character. Ethics are not enough. A childhood without religion is a childhood without romance, and romance is to a child as the greenwood is to a bird. Romance means the freedom of far-off lands and magic cities, the vision of dim mountains and distant seas, the hope of infinite possibilities; it means faith and hope and love.

If religion is pushed out of sight by materialism, childhood will suffer and later civilization will suffer. For it is essential to civilization that "your young men shall see visions" and "your old men shall dream dreams." Only with vision can mankind go forward.

AMERICAN COLLEGE GOVERNMENT.

The social organization of the American college and the premium on social standing marked by the position of the A.B. degree have resulted also in a conflict between the aims of the undergraduate college and the ideals

of research. The naive attitude of the American student towards truth, his notion that his professor lives in an illusory world of dreams in his pursuit of that vain goal has prevented a conception of the purpose of the college and of the university. The American undergraduate has wrought the college in his own image. It exists to give him a happy life, to enable him to make those friendships which will be worthwhile, and to take advantage of the opportunities for leisure and personal enjoyment which will be afforded him in his successful career on graduation. The American undergraduate would spurn the idea that the university exists for the increase of truth, and that he is a recruit enlisted in this crusade. Hence the smug self-satisfaction of many an American undergraduate in the class-room, his laziness and his indifference to the feast of learning set before him. Hence the over-crowded schedules of teaching hours of the American university professor, who is expected to give at least twice the number of hours of instruction assigned to his European colleague. Hence the emphasis in the awarding of budgets and of promotions to the popular and the interesting, the humorous and the entertaining professor. Hence the over-emphasis upon output in the student's mental life, before there has been any real intake. Hence the whole American system of credit bargaining with students, by which the faculty sells as dearly as possible its cherished honors and degrees, and the student buys at the bargain counter as cheaply as he can. The struggle against all this has begun, and there are signs of the approaching victory. Henry Noble MacCracken in the *Yale Review*.

THE CATHOLIC CHARACTER OF THE LUTHERAN CHURCH.

But there is yet one word we must add. Without it, an important factor in the history of this Ministerium and of our entire Lutheran Church in America might seem to have been intentionally suppressed. Our fathers in this Ministerium owed much to forms of Christianity,

most of them entirely new, which had preceded them to these shores. The Society of Friends invited them hither, persuaded them to come, and welcomed them with open arms. The Pilgrim Fathers and the Puritans led the way in breaking from a state church and establishing a Christian democracy on an ideal Christian basis; our obligations to them we can scarcely overestimate. The Presbyterians set a high standard of an educated ministry, and an intelligent eldership; their church organization had its influence in the introduction of the lay eldership into our congregations and scores of the sons of our congregations were prepared for the ministry and other professions in the church colleges which, in advance of us, they had the enterprise to found. The Swedish Lutheran pastors carefully nourished the feeble beginnings of the Episcopal Church in Philadelphia. This Ministerium, in convention assembled, in 1763, received Whitefield with high tokens of appreciation. The approaches of the German Reformed have been so close, that there were times when the merger of the two bodies seemed almost inevitable. Our fathers waged no war with other Churches, but knew well, both as Americans and as Lutherans, how to meet with decision those who treat them as intruders, or class them with Dissenters or Non-Conformists from any ecclesiastical establishment on a foreign shore, whether continental or insular. Waves of influences from these sources had their effect upon all concerned, sometimes to our strength, sometimes to our weakness; as we also have made like contributions of both strength and weakness to other communions. Thousands of non-Lutheran ancestors are probably represented by the delegates in this convention, as thousands of the children of this Ministerium, by near or remote descent, on the other hand, are found in every influential religious communion around us. We hurl at them no "*Anathema sit*," or "*Damnamus*," but pray for God's richest blessing upon the Gospel so far as it is preached among them, as we ask their prayers for us. Christian fellowships are not self-chosen; they are not established by synodical

resolutions or constitutions—they are made by the presence of the Lord Jesus Christ Himself. Wherever He dwells, there is our home. It is His will, and we would not have it otherwise. At every turn we are made to feel the influence of a United Christian Church, the communion of saints, still more extensive than any ideal of a United Lutheran Ministerium we can frame. From an address by Dr. Henry Eyster Jacobs, delivered at the 17th Anniversary of the Ministerium of Pennsylvania, and published in the *Lutheran Review*.

THE APPEAL OF THE NEW THEOLOGY.

I have searched for the evangel of the new theology, and have been charmed by its exaltation of the life and personality of Jesus; but fear that it does not take sufficient cognizance of the nature of the human heart. One is scarcely born naturally into the Christian life beside the manger in Bethlehem, to be trained by the holy example of the Christ and His gracious teaching. Instead, the man with sin in his life and upon his heart feels the need of first bowing at the foot of Calvary's cross, and receiving forgiveness, thus to enter into that school of the blessed Master which tutors the soul in the virtues of the Son of God. The new theology in its present spirit seems to be related to that of Proverbs in the matter of wisdom, to the Decalogue in devotion to the natural laws of the spiritual world, to the Psalms in adoration and reverence for the divine. Its spirit is developing great prophets with helpful messages; but we must look to the future for the proclamation of its gospel for the salvation of the sin-sick soul. Arthur C. Thompson in the *Reformed Church Review*.

EVOLUTION.

A careful examination of the text-books on biology, psychology, geology, and history discloses the fact that many of the prominent scientists in the United States

have discarded belief in a personal God and personal immortality. They have substituted, instead, an *impersonal* "energy" called *Monism*. What is the underlying thought of this new school? It is this—man is *not* a sinner, a fallen being, but a creature of exalted rank, capable, by an evolutionary process of becoming immune from sin, of working out his own destiny without Bible, Atonement, or Saviocr. Instead of the historic interpretation of man created in the image of God, endowed with God-breathed soul, having immortality essentially bound up within him, man is regarded just as an improved beast. Instead of sin being rebellion against the Creator, and having an inherent evil tendency, deserving the wrath of God, sin is regarded as a mere trifling thing, the evidence of an awakening, a step upward. Instead of the Bible being a revelation from God, infallibly given, it is taught that the Bible is no revelation at all. Instead of truth being ascertainable and approachable, it is taught that it lies just beyond us. It can never be reached. It is not possessed absolutely, nor can it be so possessed. From this viewpoint there is therefore no certainty; all is conjecture; there is no anchor of the soul entering into that within the veil.

As this view sees in man only an improved beast, so it sees in Christ only an improved man. The difference is one of degree. Instead of the future being outlined by the Christ, the Son of God, and as explained by inspired men, the Biblical prophecies become apocalyptic fancies that have no remote value in a possible fulfillment. So that mankind is still in the world groping in gloom without a guide, a bestial ancestry to look back to, and an expectation shrouded in uncertainty. J. Wesley Miller in the *Reformed Church Review*.

THE LUTHER LEAGUE.

The need of the Luther League cannot be denied. The church would be remiss in its duty to itself and its young members should it suffer the young to leave the confirma-

tion class without making some special provision for their further training for Christian service. The young are the hope of the Church, and its future not only depends upon them, but it will be what they are. If they are not prepared to measure up to their God-given task, their opportunities, and responsibilities so that they may face the future in the power and spirit of God, then we have reason to despair of the future. The Luther League is needed to safeguard the harmonious development of the spiritual and social life of the young in the church. The very scheme of our present day civilization makes an organization of this kind a necessary adjunct to the Church. Every one who really knows the situation in the Church and in the world recognizes this fact.

At this critical time in the life of the young, physically and spiritually, the Church should redouble its effort to guide their tottering footsteps, and to do this work the Luther League is the best agency that we know of. It should supply the environment, the spiritual atmosphere, the friendship, and the personal touch which is needed just at this time. A splendid foundation has been laid, but it should be built upon wisely and well. The League should offer a course, or courses, of Bible study suited to their age and adapted to their spiritual development. That is the first purpose which the League should serve. Then it should lead them on from theory to practice, from theoretical religion to experimental, all the while emphasizing the truth that spiritual life must find self-expression, and that faith without works is dead. A. T. Lundholm in *The Augustana Quarterly* (June).

THE DOCTRINE OF THE SACRAMENTS.

It can scarcely be denied that there is in the New Testament a much higher theory of the Sacraments than is generally admitted by Free Churchmen. There are passages where the Apostolic Paul seems to attach if not a magical, at any rate an *ex opere operato* significance to Baptism and the Eucharist. But the explanation is sim-

ple. The Sacraments were tremendous facts in the life of the early Church, and it is impossible to exaggerate the supreme religious experience that was connected with them. I have already spoken of the Communion service. The experience in Baptism could have been scarcely less. Cyprian in later times has described the miraculous change which Baptism wrought in his life. "By the help of the water of the new birth," he says, "the stains of former years was washed away, a light from above serene and pure was infused into my reconciled heart, by the agency of the Spirit a second birth restored me to a new man." We ought not, of course, to read Cyprian back into the New Testament, but there are some hints, at any rate, that the experience of the baptized believer in the Apostolic age was not unlike in some respects the experience of the Bishop of Carthage in later times. We cannot deny the fact of the sacramental experience, though we are entitled to raise the question as to the validity of the interpretation given to that experience. It is so easy to connect that experience with the material elements, with the water Baptism, and the bread and wine of the Eucharist. It is perfectly true, of course, that, except in rare cases, you cannot have the experience without the material elements, but the material elements are the concomitants rather than the creators of the spiritual experience. And so it is because the religious experience of the Sacraments has been misinterpreted that it has hardened into misleading theological dogma. From an article on *Christian Experience* by Prof H. T. Andrews in *The Expositor* (Sept.)

HARNACK'S HISTORY OF DOGMA.

Harnack's theistic concept, because it does not include the divine immanence, is virtually deistic, and Unitarian in its insistence on the characteristic Unitarian descriptions of, and ascriptions to, deity. Harnack's descriptions often adumbrate Matthew Arnold's abstract conception of God as "the power that makes for righteous-

ness," if they are not identical with it. This is seen in that "the reverence for persons, the inner bowing before the manifestation of moral power and goodness is the root of all true religion." We note that this "moral power and goodness" is not infinite moral power or goodness; it is equated with "reverence for persons." This is certainly anthropomorphism *in malam partem*, or the worship of hypostatized human traits, a Carlylean idealization of personality and its attributes. On the basis of this expression, Harnack gives the palm to the "hero-worship" theory of religion. Indeed the whole attitude of receiving, and judging by the "impression" which a personality makes, with the simultaneous suspension of intellectual processes for mere "faith," *i. e.*, almost credulity, is tantamount to the wonderment, over-awe, simplicity, credulity, and the non-critical attitude that would attend the hero-worship of the mighty Thor or Odin for example. Finley DuBois Jenkins in *The Princeton Theological Review*.

ARTICLE X.

A FEW TOUCHES WITH ACADEMIC LIFE IN EUROPE.

BY PROFESSOR J. L. NEVE, D.D.

It was my good fortune in my recent visit in Europe as delegate to the great Lutheran World Conference, at Eisenach, to come into personal touch with academic life in England and Germany.

I was deeply impressed with what I saw at Oxford, England. This great university is a combination of many colleges ranging in time of foundation and erection from the thirteenth century up to the present day. The choicest art of the centuries comes to an expression in all these colleges of which I have counted eighteen, (Mansfield, Manchester, Magdalen, University, All Souls, Brasenose, Oriel, Corpus Christi, Merton, Pembroke, Worcester, Ruskin, St. John's, Balliol, Trinity, Exeter, Jesus, Lincoln), with their chapels of wonderful interior, libraries and museums. My touch with a few of the English scholars in the field of theology at Oxford constitutes a very pleasant memory of my travel in England. I listened to a lecture by Prof. Dr. Selbie, the successor to Dr. Fairbairn in Mansfield College. After a conversation with him on some topics of theology, he, having to leave for a convention in London, turned me over to his colleague, Dr. Bartlett who took me to the library and familiarized me with valuable literature covering our common fields of study. It was the "English gentleman" that made the touch with these men so pleasant. Dr. Bartlett devoted himself to me with such genuine interest, never tiring in adding to the information he had already given.

About a week later, after having landed in Germany, I found myself at Kiel as the guest of Prof Koegel. At the university of this city I had studied in the years of

1886 and 1887, after graduation from our theological seminary in Breklum (Sleswig). Dr. Koegel invited his colleagues in the university to meet me at an evening tea gracefully presided over by his wife, daughter of the late Prof. M. Nathusius at the Greifswald university, and a writer of reputation. It was a fine company of men and scholars, different in complexion from the faculty under which I sat thirty-seven years ago, of whom not one is among the living (Kawerau, Klostermann, Moeller, Francke). The next day I attended two lectures in the university on my own line of studies, one on History of Doctrine by Prof. Kohlmeyer (the dean of the faculty), one on Symbolics by Prof. Mulert. The last hour of the forenoon was given me for a lecture on the subject "Contributive Factors in the Development of the Lutheran Church in America."

Two days later I was in the Kropp Theological Seminary in the province of Sleswig to represent our Board of Education in a visit to that school. When the United Lutheran Church in America was organized (1918) it took over this seminary which for many years had been serving the General Council merged in this organization. During a period of about four decades many men have come to America from that school, among them such as Dr. H. Offerman, now professor of New Testament Exegesis in Mount Airy Theological Seminary, and Dr. E. Hoffmann, president of our college and seminary in Waterloo, Ont., Can., and Prof. Harms, president of our college and seminary in Saskatoon, Sask., Can. And this seminary is still doing a great work under the direction and scholarly teaching of President Rohnert, son of the late well known author in Waldenburg, Silesia. He is assisted in his educational work by two able theologians (Hansen and Fliedner). At such visit I could, of course, not escape being called upon to make some contribution. On the first day in the evening I had the privilege of speaking before a large congregation on "The Lu-

theran Church in America—How it Functions as an Organization for Practical Work.”

The following day I gave before the student body of seventeen a lecture on “The Denominations of Christendom” with special regard to the religious organizations represented in America. And the evening of that day we had a social affair. It was a supper that I was permitted to give to all members of the seminary in the name of and out of money furnished by the Board of Education. We had fine things, even meat, a rare article in the present Germany; it had to be gotten from the city of Sleswig, many miles away. We had after-dinner speeches in the fashion of good old American practice. I came to love that school in Kropp and all the people connected with it. As to foundation it is the work of the late Pastor J. Paulsen. In its president we have a fine theologian. In this seminary we aim to train ministers for our field in the Canadian Northwest (Manitoba, Saskatchewan, Alberta, British Columbia), and the day may come when we will have to draw from this school for new fields that may develop in consequence of emigration from Germany to Russia and to South America.

From Kropp I went to Breklum which is not far away. The seminary at this place, founded by Pastor C. Jensen, served for many years the old General Synod the same as Kropp served the General Council. When the merger of the American bodies came, Breklum was also taken over, and by mutual agreement between the two schools, under the advice of Dr. Bachmann in Philadelphia, Breklum became the preparatory school for Kropp with the task of training the students in college subjects. It was eminently fitted for this work because of the strength of its teachers along this line. The school is presided over by Professor Peterson, a man of fine philological attainments.

To be fair to the history of Breklum, however, it should be stated, that as a theological seminary it has done a great work in the past. Through this school more than any other the Wartburg and the German Nebraska

Synods were developed and fostered. And among the members of its faculty it had fine scholars, a man for instance, like Dr. Wohlenberg, later professor of the New Testament in the Erlangen university. When I came to Breklum the students had just been dismissed for their summer vacation, so I could not treat them with a meal as I had done in Kropp. In place of it we invited for a tea the workers of the Breklum institutions, the expense of which was taken care of by the allowance of the Board of Education. In connection with the meal there was the happy exchange of thought and sentiment in the form of brief speeches which served the purpose of bringing together in bonds of Christian sympathy those divided by the waters of the Atlantic but standing in one common work.

Before leaving America I had been invited to be guest of Prof. Fabricius, one of the younger men in the faculty of the Berlin university. He is specialist in the field of Symbolics.

A few days before leaving, Prof. Fabricius sent me an invitation from the theological faculty to give a lecture in the university on the Lutheran Church in America. I confess that at first I felt just a little nervous about this invitation. The Lutheran Church in America is not in harmony with the ideas on church union as held by leading churchmen in Berlin and by most of the professors in the university. And it is not easy for the university type of theology, with its absolute independence regarding confessional standards, to appreciate a theology such as is cultivated in America where the theological seminaries are obligated to serve the needs of the Church in its practical work on the field. And last but not least, I knew that with such a lecture at the Berlin university, I would be facing professors and churchmen of a very high grade of scholarship, even along the line of Lutherana, such as Professors Seeberg, Holl, Fabricius and Schneider.

Having received the invitation only two days before leaving my study, there had been no time for writing the

lecture, so I had to give it on the basis of notes jotted down on board the ship. The evening for the lecture (July 27) came. The place of meeting was Prof. von Harnack's room, No. 138, which was well filled. The dean of the faculty, Prof. Dr. Gressmann, an Old Testament scholar, introduced me with a very courteous speech and at the close dismissed the audience with words breathing the same courtesy and cordiality.

The following morning I heard a lecture in the same room by Prof. Harnack in which he gave a critical review of rationalism. It was a very brilliant discussion, and as to the judgments expressed there was not much with which a Lutheran could not agree. I also heard Prof. Seeberg in a remarkable lecture on the church; Prof. Holl in a most discriminating review of Ritschl and his school and Prof. Fabricius on Calvinism and Lutheranism as factors of civilization. In every case I was impressed with the mastery of these scholars.

To Halle I went chiefly for enriching my knowledge on some of the denominations of Christendom. I missed Prof. Loofs with whom I had especially desired to be in consultation on the Eastern Orthodox Churches and on some of the sects of modern origin. But with Prof. Kattenbusch, whose guest I was and who is an authority along the same line, I had a most profitable discussion of materials in which I was interested.

To Prof. von Dobschuetz, once exchange professor of Harvard, I had a letter of introduction from Dr. G. U. Wenner, New York. Our meeting led into a discussion of church union on which we found ourselves as decided opponents. It was a courteous debate so stimulating that I can recall it only with feeling that I profited from it.

In Leipzig I missed Prof. Boehme whose productions on denominational questions have often attracted me. I had the pleasure of visiting for an evening with Prof. Kreuger, the successor of Wundt, in the field of psychology. Neither did I find in Leipzig Prof. Girgensohn, the successor of Bishop Ihmels, but I met him in Eisenach

where we were frequently together in a little academic circle in which also other German professors met with some of us Americans, among them the professors Hausleiter, Schultze and Kunze of Greifswald, Prof. Bachmann, of Erlangen, and Prof. Stange, of Goettingen.

Summer vacation which had begun in the universities kept me from establishing further touches with the academic life of Germany at this time.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

SERMONS.

The Kingly Christ: Sermons on the Gospels of the Church Year. By George Albert Getty, D.D. The United Lutheran Publication House, Philadelphia. Royal Octavo. Volume I, 326 pages. Volume II, 278 pages. Price \$4.00 a set, in a neat box.

It is a pleasure to take up these two sumptuous volumes and to know that they are the output of one of our own Lutheran pastors and our own U. L. C. Publication House. They are a distinct credit to both. Whether judged by their contents, or from the standpoint of the printers art, nothing finer has come from the press during the year.

As intimated in the sub-title, the sermons composing these two volumes are based on the Gospel Lessons of the Perikope and follow the Church Year from the beginning of Advent to the end of the Trinity Cycle. Volume I covers the Festival half of the Church Year from Advent to Pentecost and comprises thirty-four sermons. Volume II covers the Trinity Season with thirty sermons. This number includes a sermon for the Reformation Festival and also one for Thanksgiving Day.

The sermons are carefully prepared and are fine specimens of the sermonic art in its best estate. They are also fine examples of the best kind of expository preaching, true to the Scriptures, loyal to the main thought of the text discussed, well arranged homiletically, rich in thought expressed in a fine flowing style, and devoid of everything sensational or in any way meretricious.

In the brief preface, or "Foreword," to Volume I, Dr. Gettys says that these sermons are printed as they "were delivered from week to week over a period of about two years" from the pulpit of Zion Lutheran Church in York, Pennsylvania, of which he is the pastor. We are disposed to congratulate the congregation which has the privilege of listening to such preaching, so rich in the substance and the spirit of the Gospel, so full of sound doctrine, of instruction in the things of God, and of inspiration to a true Christian experience and life. Its members should certainly be well grounded in the truth.

If they are not it will not be the preacher's fault. It must not be thought, however, that these sermons are merely didactic. They are educational, but they are also inspirational. They throb with a warm spiritual life, and glow with pastoral sympathy. All through them the commanding figure of the "Kingly Christ" stands out so clearly that it is impossible to miss seeing him and being attracted to him.

These sermons will make good reading matter for all serious-minded Christians, and especially for such as are unable, for any reason, to attend the regular services of the sanctuary. They would also serve admirably for the use of "lay-readers" in conducting services in vacant churches. We especially commend them to the study of pastors who are following the Perikope in their regular pulpit work. They will be sure to find them richly suggestive and most helpful.

Perhaps they should be even more strongly commended to those pastors who doubt the wisdom of following the Church Year and using the prescribed Gospel and Epistle Lessons in their preaching. There are many ministers, even in the Lutheran Church, who think that this would hamper them in their pulpit work, that it would limit their choice of subjects to a narrow range, that it would make their preaching remote and unpractical, and thus greatly restrict their usefulness and their popularity. There could be no greater mistake. No one can go through these two volumes, or even glance over their tables of contents, without being impressed with the wide scope of subjects treated, the richness of the material presented, and especially with the very interesting and practical, up-to-date character of the messages.

Of course the first volume follows quite closely the life and ministry of Christ as they are developed through the Festival part of the Church Year, the Advent season, Christmas, Epiphany, Lent, Easter, the Ascension and Pentecost. Even these are not wanting in interesting and practical teaching applicable to the experience and needs of the Christian in his everyday life. But it is especially in the Trinity season, covering the second half of the Church Year, that the lessons prescribed take a freer swing and present a wider and more general range of subjects for discussion. Here it is that we have many of our Lord's most interesting and important teachings, His most striking miracles and His most instructive parables. As examples of this note the following topics

taken from the table of contents of Volume II with the Scripture lessons on which they are based indicated: The Sin of Unbelief, Luke 16:19-31; The Folly of Making Excuses, Luke 14:16-24; Practical Righteousness, Matthew 5:20-26; The Test of Fruitfulness, Matthew 7:15-23; The Spirit of Christianity, Luke 10:23-37; Serving the Lord With the Whole Heart, Matthew 6:24-34; The Gospel of Forgiveness, Matthew 9:1-8; The Christian as a Citizen, Matthew 22:15-22, etc.

JACOB A. CLUTZ.

Sermons on the Gospels. Volume II, The Trinity Season. By Ernst P. Pfatteicher. The United Lutheran Publication House, Philadelphia. 12mo. 260 pages. Price \$1.75.

Volume I of this series was published sometime ago and received favorable notice in the *QUARTERLY* at that time. We are glad now to welcome Volume II which completes the series on the Gospels for the Church Year. The delay was caused by the "hope that abnormal times and prices might yield to a return to normalcy." The manuscript of this volume, we are told, was ready when the first volume appeared. The reception of Volume I was so cordial and appreciative, and the demand for the second volume has been so strong, that both author and publishers have been encouraged to complete the work even though there has been little change in prices of either material or labor. The two volumes can now be purchased together and will make a fine addition to any minister's library. They would make a most acceptable Christmas present with which any generous layman might compliment his pastor.

Volume I covered the Festival season from Advent to Trinity. This second volume covers the Gospel Lessons for the Trinity season. There are twenty-nine sermons, including the one for Trinity Sunday and one for the Reformation Festival. We quote here the announcement of the publishers which appears on the cover, but which, we take it, is from the pen of the author: "The purpose of the Sundays after Trinity is to point out the relationship between the Risen Life and the life of the believer. Conduct as the resultant of faith in Jesus Christ is compared and contrasted with conduct, the resultant of unbelief. Having been brought face to face with the Person of Christ during the festival half of the Church Year, having been permitted to view and review

the various crises through which the Christ passed here on earth, having stood upon the mount with Him as He again ascended into heaven, having taken our stand with those upon whom the Holy Spirit was poured forth, we are ready and anxious to apply to our lives and in our lives the lessons we have learned. The Trinity season offers the desired opportunity."

This statement of the meaning of this second half of the Church Year gives us the keynote to the Gospel Lessons included, and also gives us an insight into the purpose and spirit of the author in his treatment of them. The sermons are simple and direct, deeply spiritual and highly practical. Not much time is devoted to technical exegesis or to the discussion of difficult problems of interpretation. The effort is rather to get at the very heart of the message and to apply it directly to the everyday experience and life of believers. The style is fresh, interesting and forceful. Taken altogether these are fine examples of the best kind of modern preaching, and they make a fine addition to the sermonic literature coming from our own Lutheran pulpits and press.

JACOB A. CLUTZ.

The Expected Church. Twelve Sermons by M. S. Rice. The Abingdon Press, New York. 12mo. 216 pages. Price \$1.50.

This new volume of sermons will be eagerly welcomed by all who were so fortunate as to read his previous volume published about a year ago under the title, "Dust and Destiny." As in that case, so now, the first sermon in the volume furnishes the general title. But in this volume all the sermons have some special bearing on the subject suggested by the title. In his brief "Foreword," Dr. Rice says that the sermons were not delivered as a series, "but in the ordinary course of the preacher's pulpit efforts." They do, however, compose a series as printed. That is, they all relate to the Church and discuss various phases of the life and work of what is called in the first sermon, "The Expected Church." By this is meant the Church as men think of it ideally, the Church as good men and even bad men, expect it to be, and rightfully so because it is what the Lord of the Church expects of it and of its members. This is apparent from the titles of the sermons themselves which are, after the first one, "The Church of Minimums;" "The Church's Unity;" "The Twofold Church;" "The Church's Message;" "The

Church's Program;" "The Church's Attraction;" "The Church an Opportunity;" "The Church for To-day;" "The Church for the City;" "The Church and Childhood;" and "Can the Church Save the World?"

Dr. Rice says that these sermons were designed "to present the ever-changing appeal of the Church in order that its call might not only be heard but heeded in the passion for its great work." This design is well carried out. The sermons have all the fine qualities that marked those of Dr. Rice's earlier volume. They are rich in thought and rich in illustrations expressed in a most interesting and forceful way. They are also rich in a nervous energy and a spiritual passion that give them compelling power even when read. One can imagine what they must have been as spoken. They belong to the best type of modern preaching, and present to the church, and to all its members, a challenge that ought to give them a better understanding of the task of the Church in these troublous times, and also arouse them to a fuller and deeper consecration to the performance of that task, and thus make them both better Christians and better citizens.

Dr. Rice is the pastor of the Metropolitan M. E. Church of Detroit, Michigan.

JACOB A. CLUTZ.

The Healing Shadow. By William A. Quayle. The Abingdon Press, New York. 12mo. 300 pages. Price \$2.00 net.

There are eighteen sermons in this new volume from the fertile brain and pen of Bishop Quayle. They will be heartily welcomed by his admirers, who have grown into a great host. They have all the characteristics for which this unique genius has become famous. Those who are familiar with his exuberant, scintillating, coruscating style, the rushing flood of adjectives, metaphors, similes and stories that fairly sweep the reader off his feet, will know what to expect as they take this volume up to read. It would be impossible to make others understand just what they are to expect. We can only exhort them to taste and see.

The title of the first sermon gives title to the book. *The Healing Shadow* is of course that of Peter as referred to in Acts 5:15, which is the text. Other titles are *The Impenitent Christ*; *Mystery a Credential of Christianity*; *The Hushed Prophets*; *The Universal*

Builder; God's Fullness; The Friend of the Bruised Reed; The Comforter; etc. A new feature of this volume is the printing of a prayer in connection with each sermon. Apparently they are the short, very personal prayers with which the Bishop concluded the sermons when preached. Here is the one that accompanies the sermon on "The Foolishness of God," from I Cor. 1:25: "The foolishness of God is wiser than men." "Lord, hallowed be thy name for this look at thyself. Thy witlessness is wiser than our witfulness. There is no unwisdom with God. We pray thee, help us into thy fortress of reliance. Let us with bravery make speed. We leave us utterly in those hands which do no witless things, and in that keeping which outvigils all the watching of the stars. We feel so defended, so safeguarded, so planned-for that there is no room for witless feet, or doubt, or fear, or anxiety. He whose foolishness is wiser than men will not stumble while he carries us through our dark into his dawn. Hallelujah. Amen."

JACOB A. CLUTZ.

Fifty Short Sermons by T. DeWitt Talmage. Compiled by his daughter, May Talmage. George H. Doran Company, New York. 12mo. 294 pages. Price \$1.50 net.

Evidently these are not full sermons, but selections carefully made. None of them is long. Most of them are very short, not covering more than two or three pages. Those who remember the sermons of Dr. Talmage in the days of his power in the Brooklyn Tabernacle will recognize these selections as being thoroughly characteristic. There is the same brilliancy of thought, the same effulgent vocabulary, the same richness of illustration, the same flaming rhetoric, the same earnestness of spirit. A unique interest attaches to the sermon on "The Coming Sermon," from the fact that in the introduction he says this: "Booksellers will tell you that they dispose of a hundred histories, a hundred novels, a hundred poems to one book of sermons." They certainly would not tell us this to-day. Outside of fiction, there are probably more volumes of sermons sold to-day than of any other one kind of literature. It may be because Dr. Talmage's description of the coming sermon proved to be prophetic, and the prophecy has been fulfilled sooner than he expected. Here are the qualities which he says the coming sermon will have: "The coming sermon will

be full of a living Christ in contradistinction to didactic technicalities." "The coming sermon will be a short sermon;" it will be "a popular sermon;" it will be "an awakening sermon;" it "will be delivered in the fresh and spirited language then in use." He says further, "What we, the preachers of the Gospel, need to-day is first more Holy Ghost power, and next an enlarged and enriched and regenerated vocabulary—but not the vocabulary of the seventeenth or eighteenth or nineteenth century, but of the time in which the sermon is delivered." Verily so.

JACOB A. CLUTZ.

THE SUNDAY QUESTION.

The Sunday Problem. A Study Book for Groups and Individuals. The United Lutheran Publication House, Philadelphia. 12mo. 70 pages. Price 40 cents.

This is one of a series of Study Books being prepared and published by the Committee on Moral and Social Welfare of the United Lutheran Church in America. The purpose of these Study Books, as announced in the Foreword is "to bring to our people a sane and Christian view of the tremendous problems which are confronting us to-day," and that "concern our everyday life as Christians and more especially as Christian citizens." We understand that this is the first one of the series, and the Committee did well to begin with the Sunday Problem. They say truly that this is "a problem that is more fundamental than we sometimes suppose it to be." It is fundamental not only to our life and worship as individual Christians and as churches. It is fundamental also to our domestic and social life and to the welfare of the nation.

There are many influences at work, and some of them are very powerful, and very determined, which tend to undermine and destroy the sacredness and quiet of our cherished American Sunday. It is very important, therefore, that Christians at least should get a right and clear understanding of the nature of the day as a day of rest and worship, and also of the proper ways of observing it. This, as we understand it, is one of the purposes of this study of the subject.

The book contains six chapters. The first one is of an introductory character. Its purpose is to state the problem as it presents itself to us as citizens and especially as Christian citizens. The next four chapters dis-

cuss the problem from as many viewpoints, as is indicated by the chapter headings: "The Jewish Sabbath;" "The Christian Lord's Day;" "The Blue-Law Sabbath;" "The Modern Sunday." In the concluding chapter the Committee sets forth its conception of the right use of Sunday and also the reasons for such a use of the day. There is also an Appendix which contains Luther's explanation of the third Commandment as found in his Larger Catechism.

The titles to the several chapters are self-explanatory. Evidently the Committee presents the view expressed in the chapter on the "Christian Lord's Day" as the correct one. This is the view which has generally obtained in the Lutheran Church and among our theologians, though not without some differences of opinion and practice. We could wish that the Committee had been a little more definite in their presentation of the proper way of using the Lord's day. But the following is fairly clear: "It is not easy to try to picture a sane Lord's day. And yet we believe it can be done. A sane Lord's day is a day which belongs to Christ, but it also belongs to us as far as we belong to Christ. The first thought on and of and for this day is, or should be, that of worship. I must begin with prayer and with the purpose of spending the very best hours of the day in reading God's Word or having it read and interpreted for me. My first thought on this day is one of communion, holy and joyous communion with my Lord. My second thought concerns my family in the relationship which it sustains toward Christ and His Word. Somehow or other—and surely this somehow or other is through the services in God's House—my family and I must come into living contact with this Saviour. If this is my supreme desire, I am quite confident that every other part of the day will be spent as it should be spent." This seems to be a pretty safe proposition, but alas how few even among the members of our churches fully, or even fairly fully, meet the conditions prescribed in the first part of this paragraph!

JACOB A. CLUTZ.

PSYCHOLOGY OF RELIGION.

Anger: Its Moral and Religious Significance. By George M. Stratton, Professor of Psychology, University of California. The Macmillan Company, New York. 12mo. 277 pages. Price \$2.25.

In this volume we have a striking example of what

the new psychology is trying to do. It is apparently undertaking to analyze, explain, and evaluate every interest and activity of the human mind and spirit, whether individual, social, economic, political or religious. Just now it is especially interested in the study of man's moral and religious nature, beliefs and experiences, and we are having a perfect flood of books on these and kindred topics. All of them are more or less interesting. Some of them are really illuminating and valuable. We are often surprised at the patience and labor shown by the authors in the investigation of some single phase of the subject, and at the amount of material and information which they are able to gather to throw light on it.

We have a fine illustration of this in this volume by Professor Stratton. He devotes this entire book of nearly three hundred pages to the moral and religious significance of just one emotion, that of anger. One might suppose that such a discussion would of necessity become tedious and tiresome. But this is not the case in the hands of Professor Stratton. There is not a dull page in the entire book. Page after page and chapter after chapter the reader is carried along by the force of the author's own interest and enthusiasm and by his fascinating style.

After an introductory chapter on the new significance which the psychologists are giving to the emotions, he divides his discussion into four nearly equal parts. Part I treats of "The Place of Anger in Morals," in four Chapters; Part II of "The Dilemma of Religion: Anger in the Great Faiths," in three Chapters; Part III of "Anger in Religious Growth," in seven Chapters; and Part IV of "The Future of Anger in the West," in four Chapters. The four chapters in Part I discuss "The Beginnings of Anger;" "Public Uses of Pugnacity;" "Anger in Conscience;" and "The Uncreative Character of Anger." The most interesting of these is the chapter on the relation of anger to conscience. In the previous chapter the author has sought to show that the first movements of anger are outward towards others in the form of indignation, resentment, jealousy and revenge. In this chapter he shows that "Anger against others is the schoolmaster that brings us to anger against ourselves. This is the beginning of conscience, but is at first non-moral. Later the moral element enters when we come to recognize the fact that at least some of the offenses which have stirred our anger against ourselves belong to a class apart as violating a peculiarly sacred principle,

that of duty. Thus conscience "appears as a peculiar kind of division or disassociation of the mind; the self, which looks with an eye to the widest good we know, now turning against the more restricted self. And in this sane and hygienic disassociation, self-anger holds an important place."

In Part II the great faiths of the world are divided into three classes, to each of which a chapter is devoted. First we have "The Irate and Martial Religions" including Judaism, Zoroastrism, and Islam. In each of these anger plays a large and indeed a dominant part. Then, a second class is made up of the "Unangry Religions," such as Taoism, Vishnuism, Buddhism and Jainism. These seek to cultivate quietness and peace, to get rid indeed of anger. These are all negative faiths. They reject anger and all emotion. Their answer to the question, What shall we do with anger? is "Do nothing with it, except destroy it: it is wholly an enemy; it cannot be reconciled with devotion to the Best." The third class is made up of "The Religions of Anger-Supported Love." Of these there are only two, Confucianism and Christianity. Many writers claim that Confucianism is not properly a religion at all, but only a system of morals, largely negative. But Professor Stratton insists that it is really a religion. Its chief feature is filial piety, but it also has a look outward and upward toward Heaven and the world of spirits. Love is the chief virtue, but there is also a place for hate. "The virtuous man will both love and hate; he will hate those who slander, those who have mere bravery without propriety, those who are self-confident, insistent and of narrow understanding."

But most interesting of all is the discussion of the place of anger in the Christian religion, in the Christian sacred writings, and especially in the teachings of Jesus and even in his own character. We are sorry that we cannot take the space to quote more largely from this section. It is very interesting and in some respects very illuminating. Many readers will be surprised at the strength of the case the author is able to make out for the place of anger in the character and teaching of Jesus by the actual quotation of his own words and reference to his own conduct. Of course, it is never the anger of resentment, and it never flashes out in response to personal slights or injuries offered to his own person. It is aroused only by unbelief and hardness of heart, by narrowness and bigotry, by injustice and oppression, by the perversion of the truth and the desecration of holy places

and holy things. "His anger is detached from all selfish interests; he is enraged against those who have had opportunity and yet remain opponents of truth and of mercy." The same traits are found in the teaching and practice of the Apostles as they are recorded in the book of Acts, and in the epistles and Revelation. But we must forbear, adding only the concluding words of this part of the discussion: "To the question, What should be religion's attitude toward anger? our third answer, clearest to us in Christianity, is in substance this: anger is of itself neither bad nor good; its value depends on its use. Employ anger freely if the including, the ruling, impulsion is good-will. But it must never itself be the ruling passion." Hence the title of this chapter, "The Religious of Anger-Supported Love."

There are many other interesting features of this discussion to which we cannot even make reference. Of course the unsatisfactoriness of all such discussions to a Christian believer lies in the fact that the psychologists, in the nature of the case, are obliged to approach and study the subject only from the human side, from the side of our own thoughts and feelings and experiences. They cannot recognize or discuss any divine or supernatural elements that may be found in religion or in religious faith and experience. Many of them, as Coe, and Pratt, and Steven, and others, frankly recognize the fact that there are such divine and supernatural elements, and also that these may be the greater and the more important elements. But they claim that the study and elucidation of these belong not to psychology but to philosophy and theology. Dr. Stratton does not seem to recognize any such supernatural element save as it may be the outcome of man's own thoughts, and emotions, and practices as he faces the realm of the unseen and the mysterious that surrounds him. He seems to be a pure naturalist and mechanistic evolutionist both in nature in religion.

JACOB A. CLUTZ.

SOCIOLOGY.

Christianity and Social Science: A Challenge to the Church. By Professor Charles A. Ellwood, Ph.D, LL.D. The Macmillan Company, New York. 12mo. 220 pages \$1.75.

Professor Ellwood is the head of the Department of

Sociology in the University of Missouri. His previous volume on "The Reconstruction of Religion," to which this is a kind of sequel, attracted wide attention when it was published last year. It received the unqualified endorsement of nearly all the professors of sociology, among them such men as Professor Small of the University of Chicago, Professor Ross of the University of Wisconsin, Professor Cooley of the University of Michigan, and Professor Charles Foster Kent of Yale University. The contents of this second volume were delivered as a course of lectures before the Yale Divinity School in November of last year, on the Gilbert L. Stark Foundation. Only minor changes, the author says, have been made in preparing the lectures for publication. He also says that these lectures were intended to be "an elaboration and development of certain positions and assumptions" in the former volume, "which appeared to need more explicit formulation."

Both these books must be judged not by what they are not, nor by what we might have wished them to have been, but by what they really are, or by what the author tried to make them. In neither volume does the author claim that he is presenting an exhaustive study of either the general subject of religion, or of the more specific subject of the Christian religion. In fact he explicitly disclaims this in both volumes. This disclaimer is especially clear and emphatic in the book now under review. On page 34 he says, "I would not claim, of course, that such an interpretation of the Christian movement, in terms of social evolution, is the only possible interpretation, or exhausts its meaning. It is only one helpful approach to the proper understanding of that movement. Philosophy and theology may offer more profound interpretations; but so far as the Christian movement is a social movement, aiming at social progress in certain directions, it will be found most helpful to consider it as an outcome of the forces in and behind previous social development and as a possible factor in future social progress." Again, on page 57 he says, "Let it also be remembered that I am now attempting nothing more than a sociological interpretation of the Christian movement, that is to say, an interpretation in terms of its significance for social and cultural evolution. I have already admitted that the interpretations of theology and of the philosophy of religion may be more inclusive, and so more profound. I would simply contend for the value of the sociological interpretation for those who are in-

terested in the significance of religion for the social life of man. I would also add that it is this sociological interpretation which the world peculiarly needs in the present hour when its social and cultural life is so sadly disturbed."

With this frank confession of the limitations of his point of view it would seem that we ought to be able to follow the author's presentation of it understandingly and sympathetically. We ought also to be able to get no small amount of help from his discussion. There can be no doubt that in recent years a new and growing emphasis is being placed on the social implications of the teachings of Jesus, and on the social side of the work of the Church. It may be true, as many claim, that an altogether undue stress has been laid on the sociological elements in the development of religion and especially of Christianity, and on what is called "social service" in the churches, but one thing is certain that it is practically impossible to-day to either gain or to hold the attention and interest and co-operation of multitudes of thoughtful men without recognizing this side of Christian teaching and Christian life and work. Hence the great value of such books as Professor Ellwood has given us, and they deserve to be read and studied with great care and thoroughness.

There are eight chapters in this volume on Christianity and Social Science. The most important ones are Chapters II to VI on "Social Evolution and Christianity," "The Principle of Socialization," "The Principle of Service," "The Principle of Love," and "The Principle of Reconciliation." There is also a first chapter on "Sociology and Religion," and there are two closing chapters on "The Problem of Religious Education," and "The Problem of Religious Leadership."

There are a multitude of quotable passages in this book, many that are well worthy of quotation. We must content ourselves with the following, one of the closing paragraphs of the chapter on "The Principle of Reconciliation." It will suffice to give at least a sample of the author's spirit and also of his style. He says, "While I would not pretend to be competent to interpret the New Testament, it seems to me that the doctrine of reconciliation which I have presented from the viewpoint of social science is no different from that which Jesus taught. Jesus taught that the reconciliation of men to one another must be through sacrificial love. Jesus' whole teaching was essentially a gospel of reconciliation—re-

conciliation of men to God and of men to one another. In Jesus' mind, the reconciliation between God and men, and among men, was one process, with sacrificial love and service dominating the whole. Jesus did not conceive that this process could go on without suffering on the part of those who undertook to carry it through, as his own life and death, as well as His teachings, attest. He saw clearly that the world could not be redeemed from its pagan standards except by the sacrifice of those who shared his vision of the Kingdom of God on earth. Therefore he called upon His followers to renounce their possessions and their possessive attitude. 'Whosoever he be of you that doth not renounce all his possessions, he cannot be my disciple.' Jesus did not mean by this, I take it, to make renunciation an end in itself, as apparently Buddhism makes it. But he saw that renunciation was necessary if sacrificial service and love were to rule our lives. Love was to be the inviolable rule of life. Therefore, we should return good for evil, though Jesus does not, it seems to me, prohibit all use of force in the hands of love, as, for example, in the exercise of police power by a humane government. But sacrificial love was in his mind the effective means for overcoming evil, for reconciling men one to another, and so for redeeming our human world; and He sealed this belief by His sacrificial death on the cross. No literalistic or legalistic program was His for the redemption of the World, but only a change in the human heart—the perfect socialization of that heart toward both God and man."

JACOB A. CLUTZ.

THE SEX PROBLEM.

Men, Women and God. By Rev. A. Herbert Gray, D.D.
George H. Doran Company, New York. 12mo. 200
pages. Price \$1.50 net.

This is a strange title for a book. Few readers would guess in advance what it was really about. However, there is a sub-title that is more illuminating: "A Discussion of Sex Questions from the Christian Point of View." The writer is a Scotchman, and the book was first published in England. It was prepared at the request of the Student Christian Movement. It naturally makes its first and its main appeal, therefore, to young men and women of the student age. But it would be a great mistake to conclude from this that it has no message for

others. It can be read with profit by men and women of all ages because all ages are interested in the problems discussed and because the discussion is adapted to all.

The book is admirably written also. Some idea of the wide scope of the discussion can be had from a mere reading of the chapter headings, such as, "Knowing the Facts;" "Comradeship;" "Love;" "Falling in Love and Getting Engaged;" "Our Moral Standards;" "A Man's Struggle;" "Prostitution," a stirring and stinging chapter for men; "A Girl's Early Days;" "Involuntary Celibacy;" "The Art of Being Married;" "Unhappy Marriages;" "The Influence of Social Conditions;" "Forgetting the Things Which Are Behind." There is also an Appendix of eight or ten pages on "Some Physiological Facts," connected with the subject, treated from the medical standpoint, furnished by a brother of Dr. Gray, a prominent physician in London.

All through, the subjects are treated as delicately as is consistent with plainness of speech and fidelity to the truth and to the moral issues involved. There is no mincing of words, but neither is there anything to arouse or appeal to a prurient imagination or a perverted nature. Because there is a chapter on "Unhappy Marriages," one might suppose that the author is rather pessimistic in his judgment of the situation. Just the contrary is the fact. He insists that happy marriages are the rule, and unhappy ones the exception. He also insists that the reason why so much modern fiction deals with broken marriage ties and wrecked homes is that it is easier to write such stories. "Only the very greatest novelists can make a good novel out of a successful marriage. But apparently almost anyone can produce stories that people will read if only he or she puts in enough highly colored material about the aberrations of lovers and the possible ways in which marriage can be wrecked."

Two of the best chapters are the ones on "The Art of Being Married," and on "Unhappy Marriages." Both of these are full of wise sayings and helpful advice which, if heeded, would save many a married couple from making shipwreck of their happiness, and might even help many who have gone on the rocks to get off and to voyage safely and serenely to the end of their journey.

JACOB A. CLUTZ.

TALKS TO CHILDREN.

As the Twig Is Bent: A Series of Habit Talks for the Daily Vacation Bible Schools. By Arthur Henry Limouze, Minister Glenville Presbyterian Church, Cleveland, Ohio. The Westminster Press, Philadelphia. 8vo. Bound in stiff paper. 44 pages. Price 40 cents postpaid.

There are in all twenty-six "Talks" in the series. They deal with such topics as Punctuality, Orderliness, Thoroughness, Dependability, Clean Thoughts, Clean Speech, Playing Fair, Safety First, Earning, Spending, Saving, Giving, etc. The talks are short and right to the point. In fact they are rather in the nature of outlines or suggestive notes, and could easily be developed to greater length by anyone who uses them. They abound in illustrations that will catch the ear and hold the attention of the children, and help to fasten the truth or lesson in their minds.

JACOB A. CLUTZ.

BIOGRAPHY.

The Light in the Prison Window. By Wilhelm Pattersen. The K. C. Holter Publishing Co., Minneapolis, Minn. 12mo. 160 pages. Price \$1.25.

This is a condensed and popular sketch of the life of one of the greatest and the best of the sons of old Norway. The name of Hans Nielsen Hauge is not so familiar to even Lutheran people of other nationalities as to those of Norwegian birth and affiliations. Among his own countrymen he is held in high esteem for his piety and devotion. He belonged to the pietistic school, and is sometimes called the "Spener of the North." Like Spener he was accused of being unsound in his theology in some points. This brought him into conflict with the authorities of the state Church, and he spent a considerable part of his life in prison. He had many followers and his general influence has been recognized as very beneficial both in Norway and among the Norwegians in this country. He was born in 1771, and died in 1824.

JACOB A. CLUTZ.

DEACONNESS TRAINING.

Handbook for Lutheran Deaconesses. Edited by Paul E. Kretzmann, M.A., Ph.D., B.D. 8vo. 127 pages. In paper cover 85 cents. Cloth \$1.00.

This book contains outlines for a three years course of training for service as deaconesses. They are carefully prepared and can be used either for private study or for study in classes. There are also helpful references for additional collateral reading. The book is published by the Young Women's Lutheran Deaconess Association of St. Louis, Mo. Copies should be ordered from Rev. F. W. Hertzberger, 3619 Iowa Avenue, St. Louis.

JACOB A. CLUTZ.

OLD TESTAMENT.

Old Testament Life and Literature. By I. G. Matthews, Professor of Old Testament Literature and Exegesis in Crozier Theological Seminary. Macmillan Co., New York. Pp. xi. 342. Price \$2.50.

Books on the Old Testament multiply apace. If the popularity of Old Testament study may be reckoned by the books it inspires, that venerable library is far from being displaced in the curriculum of education. Prof. Matthews has prepared—with the college class-room evidently in view—a well-ordered outline sketch of Old Testament life and literature, on the standard last of literary criticism. In this respect it does not differ materially from the histories of H. P. Smith, Kent, Peritz, and others. The guiding principle is the Critical theory that the Old Testament in its present form is not available as source material. If the hypothesis were heaven-clear it would be time—and high time—to rewrite our Old Testament history; but all the evidence is not yet in, and that which is forthcoming is by no means confirmatory. Meanwhile, the older books, based on the thought content seem to us to have better served their purpose in conveying the related facts of the Old Testament than do these modern books of passing fashion. It is our experience that those who have used them know more about the Critical theory than of the Old Testament story. Is not that likely to be the effect of a book which devotes thirteen pages to the explication of the Critical appa-

tus of the Pentateuch and less than four, to the entire contents of Genesis? Jesus quotes constantly from Genesis, as well as from other books of the Pentateuch, giving us the very marrow of them, but has nothing to say of "J," "E," "D," or "P," and the Critics themselves do not have the temerity to say that He misused those invaluable storehouses.

H. C. A.

Pen Pictures of the Prophets. By Gerhard E. Lenski. Lutheran Book Concern, Columbus, Ohio. Pp. 113. Price \$1.00

The sub-title of this little book is "Brief Studies in the Lives of Certain Men Who Were Once Sent of God to Tell the People of Their Day the Things God Wanted Them to Know." There are five chapters—delivered originally in lecture-form before the Lutheran Chautauqua at Lakeside, Ohio, July, 1922—namely, Hoseah, Isaiah, Jeremiah, Ezekiel and Daniel. There is a lot of sound preaching in these short sketches. The author has extracted the kernel of each of the prophecies he has selected. If we have any criticism to make it is that the pen-pictures might be more sharply drawn.

H. C. A.

A Study of Genesis and Exodus. By Rollin H. Walker. The Methodist Book Concern, New York and Cincinnati. Pp. 217. Price \$1.00 net.

Here is a handbook for the class-room and the individual student on Genesis and Exodus by the questionnaire method. To quote the author's own words, "The central purpose of this questionnaire is to bring the student in contact with the biblical text and encourage him to muse upon it and puzzle over it until at length he shall come to independent judgments regarding its meaning." It were rather more correct to say, Prof. Walker's judgment regarding its meaning, for Prof. Walker is a persuasive interpreter. His thesis is that in Genesis and Exodus we have a late, editorial use of early myths and traditions which the source-writers used as the vehicles of religious truths. There doubtless is such material in those books and in due time we shall get its setting, but there is also a far deeper background of historical truth than Prof. Walker seems to hold. The literary quality and the method of this little book are excellent, and its use is bound to yield a stimulating study.

H. C. A.

THE BIBLE.

The Holy Bible, Teachers' Edition. Concordia Home and Teachers Bible Concordance, Dictionary, Subject Index, Twelve Maps. The several "Helps" revised and in part rewritten by Prof. Th. Graebner, of the Concordia Seminary, St. Louis. Prices: Style G. C. Silk Cloth, red edges, \$2.50; style G. F. Leather-grained Cloth, gilt edges, \$3.00; style G. D. C. Full Divinity Circuit, Leather, gilt edges, \$4.75.

The text is the King James Version, in good fair-sized type. The proper names are printed in syllables indicating the right pronunciation. The distinctive character of this edition lies in the fact that the "Bible Dictionary" has been revised by Dr. Graebner, with the assistance of Prof. W. Arndt, to conform with more recent Biblical research, and with the "orthodox" faith.

We sympathize with the purpose to place in the hands of our teachers a Bible, the explanations of which are in harmony with the cherished faith of the Church, and from which is eliminated speculation based on mere naturalism.

J. A. SINGMASTER.

HISTORY.

The Lutheran Church in American History. By Abdel Ross Wentz, Ph.D., D.D., Professor of Church History in the Gettysburg Theological Seminary, with an Introduction by Dr. H. E. Jacobs. United Lutheran Publication House, Philadelphia. Seventeen full page illustration. Cloth. Pp. 355. Price \$2.00.

This well-made book with its excellent printing, binding and illustrations, makes its appeal to the eye as its contents do to the mind. The Introduction by our Nestor of Church History is a fitting prelude to the work of one of the younger professors. Dr. Jacobs, in a fine essay, shows that the Lutheran Church in America is no exotic transplanted from a foreign shore, but a native of this country. It is as really American as any other institution, even the government itself.

The distinguishing feature of Dr. Wentz's history is its recognition of the external environment of the Lutheran Church in its development in America. While all historians must necessarily take into account the rela-

tions and surroundings of the movements which they set forth, the present volume very distinctly presents the history of the Lutheran Church as a part of the general history of our country, thus giving the former a true historical perspective. He, therefore, prefaces each of the several stages with a brief "General Background." Thus is seen how the life of the Church reflects the political, economic and social condition of the Nation.

The twenty-eight chapters are grouped under six general heads: In Colonial Times, At the Birth of the Nation, In the Youth of the Republic, In a Period of Internal Discord, In an Age of Larger Units.

The author has succeeded in his purpose "to set the facts of Lutheran history in the frame-work of general American history," to avoid abstraction, and to present a readable book that will help the elementary student of Church History. He has enriched our literature with a discriminating, objective presentation of the rise, conflicts and growth of a great Church.

Every Lutheran pastor and many laymen should add this history to their book-shelves.

J. A. SINGMASTER.

ETHICS.

Freedom and Christian Conduct. By John A. W. Haas, President of Muhlenberg College. The Macmillan Company, New York, 1923. Cloth. Pp. 318. Price \$2.25.

Under the suggestive title, *Freedom and Christian Conduct*, Dr. Haas presents the matter of Ethics in a masterly manner. The key-note of the treatise is Personality—that is the real man in his thinking and feeling and willing. The dominant idea of personality, its fundamental postulate, is Freedom, without which there can be no responsibility and hence no real manhood.

With this central thought of Freedom, the author develops his subject along the following lines: First, he discusses the preliminary problems of Freedom as a Science, and Freedom and Religion. Then follow the three main divisions: I, Fundamentals of Freedom. II, The Finding of Freedom, and III, The Functioning of Freedom.

In the consideration of Preliminary Problems, Dr. Haas vindicates the claims of Ethics as a science of value, which together with logic and aesthetics, is most vital in its bearing upon character and society. The fullest freedom is realized in the faith and the practice

of the Christian religion. "The ideal of freedom and its growth imply the endless unfoldment of life." This embraces true religion, without which the permanence and supremacy of a moral order in the world are sacrificed.

The author, therefore, urges that a treatise on Ethics must go further than mere philosophy; it must include the higher ideas of Christianity. Christian Ethics is the highest form of ethics. It not only includes what is true in all mere human moral conceptions and experiences, but above all the teachings and example of our divine Lord. To omit Christianity is a fatal blunder, which leaves ethics without its real motive and its supreme Exemplar. It is surprising that formerly, even in denominational colleges, Ethics was taught solely from a naturalistic standpoint, leaving its distinctively Christian aspects to be presented in the Theological Seminaries!

In Part I, on the Fundamentals of Freedom the difficult and central question of Free Will is clearly set forth, and the conclusion is reached that God has endowed man not with an anarchistic freedom but with a liberty, hedged in by the wholesome limitations necessary to good order.

Conscience receives adequate consideration, except that I fail to find a simple comprehensive definition. While the discussion intimates that it contains the elements of intellect, emotions and will, a full definition does not appear. Perhaps it cannot be made. However, I have concluded that the following is a simple statement of the facts involved: Conscience is the attitude and the action of the mind in the domain of morals, accompanied by the sense of obligation.

Part II treats of the efforts at Finding Freedom through Pleasure, Reason and Personality. Here the various theories are discussed, concluding with the final definition of Ethics as "the science of character and conduct, whose end is the freedom of love through personality."

Part III presents the Functioning of Freedom in the individual, the family, the Church, and the State. This part is intensely practical and here and there pointedly personal.

Space forbids a fuller review of this latest and ripest product of the scholarship of an eminent teacher, who, to his broad knowledge of this vital subject, adds the skill of a true teacher, and the love of a parental heart, touched by a personal experience of the love of Christ.

J. A. SINGMASTER.

EXEGESIS.

Popular Commentary of the Bible. The Old Testament, Vol. I. Genesis to Esther. By Paul E. Kretzman, Ph.D., D.D. Concordia Publishing House, St. Louis, Mo., 1923. Cloth, 7 x 10½. Pp. 798. Price \$5 post-paid.

The New Testament Commentary of this series has already appeared in two volumes. The Old Testament Comments will also appear in two volumes, of which the present volume covers the first part. This is a truly monumental work reflecting much credit on the industry and efficiency of Dr. Kretzman, as well as on the enterprise and skill of the publisher.

The commentary is true to its name—Popular. It is primarily intended for the people who have no knowledge of the original languages and limited acquaintance with the historical and critical problems suggested by so ancient a book. The author regards the text as being throughout absolutely and literally true to fact. There is nothing figurative. Even the rainbow first appeared after the flood. In the original creation everything is the immediate product of a divine fiat. Trees and animals were created full grown and mature. The universe was created in six ordinary days.

Such are the postulates of this interesting and instructive volume. The author does not pretend to treat the purely scientific aspects of the Bible. He refers occasionally to scientific treatises which may be consulted. Accepting the premises, the reader will find a faithful and clear exposition of the text. The analyses of the chapters are simple, the language is good, and the doctrine is sound. The volume makes fine reading for edification, and will be found valuable for the clergy as well as for the laity. The mechanical execution is up to the high standard of the Concordia Publishing House.

J. A. SINGMASTER.

New Testament Greek for Beginners. By J. Gresham Machen, D.D., Assistant Professor of New Testament in Princeton Seminary. New York: The Macmillan Company, 1923. Cloth. Pp. 285. Price \$2.20.

This is a text-book intended primarily for beginners in the study of the Greek Testament, even for those who have no knowledge of the Greek language. Its purpose

is to impart a reading acquaintance with Greek. It is not a descriptive grammar, but a book of instruction with such explanations as the author's fifteen years' experience in teaching New Testament Greek suggests. After a brief introduction on the history and character of the Greek language, thirty-three Lessons follow in logical order, beginning with the Alphabet and ending with the Conjugations. The acquisition of a new language is, of course, always more or less difficult, and requires earnest study. Professor Machen has made the task as easy as possible. Its usefulness is not to be limited to beginners. Any minister who has grown "rusty" in his Greek and who has ambition to freshen his interest in the sacred tongue of the New Testament will find this book most helpful.

J. A. SINGMASTER.

DOGMATICS.

The Death of Christ. By James Denny, D.D. Revised and Enlarged Edition, including "The Atonement and the Modern Mind." Hodder & Stoughton, London. Cloth. Pp. 316.

This book is a reprint of two of the most notable works of Dr. Denny, who passed away about five years ago. They are classics on the Atonement. His posthumous volume on "The Christian Doctrine of Reconciliation" was hailed as the final word on the greatest of all subjects. But alas! from the Biblical and Lutheran standpoint we believe it is sadly defective. Nevertheless, one is moved by the conviction and the ardor of the author, and the mind is stimulated by the fine and strong thought and diction. On the whole, the present volume is, to our mind, the best of Denny's writings and merits a place in every theological library.

J. A. SINGMASTER.

MISCELLANEOUS.

History of the United States of America. By Henry William Elson, Ph.D., Litt.D. The Macmillan Company, New York. 1923. Cloth. Pp. xxxiv, 998. Price \$3.00.

This is a "Special Trade Edition" of Dr. Elson's popular history, first published in 1904. This is the third edition, the principal addition being several brief chapters on America in the Great War, the Results of the

War, and the Administration of President Harding to the close of the year 1922.

The present history is deservedly popular because of its many excellencies. It is comprehensive in its plan, intelligible and impartial in its treatment, and simple in its style of composition. Its more than thirty maps add much to the understanding of the narrative. The full index aids materially in the quick location of the events recorded; and the American chronological table outlines our history at a glance. The Bibliography and Suggestions to the Reader will be found exceedingly useful to the student.

This is a book not only or chiefly for the school-room, but for all libraries, public and private. Its thousand pages, freighted with the record of a great nation, are an invaluable possession to be kept at hand for ready reference.

J. A. SINGMASTER.

Business Methods for the Clergy. A Manual for the Desk. By the Rev. Marshall M. Day, B.D., Rector Grace Episcopal Church, Muncie, Ind. Morehouse Publishing Company, Milwaukee, Wis. Price 75 cents.

This little book of only forty-six pages, with a preface and introduction, fills a much needed want in the life of the ministry. How many ministers waste time which could be used profitably? That the ministry might have more time for study and prayer, so that better and better sermons may be preached, this book tells of methods whereby system is shown as a great need in the daily life of the minister. The chapters deal with Organizing the Desk; Organizing the Day's Work; System in the Desk; First Aid to the Memory; an Auxiliary Brain, the Card Index; Little Schemes for Saving Time; and the Clergyman as Executive. Though written with the Episcopalian clergy in mind, yet the book is very valuable in giving ideas and methods, which any minister can use. We recommend this booklet very highly.

J. A. SINGMASTER.

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